

Chapter III.
Population.
HUSBANDMEN.

Husbandmen included twenty-eight classes, with a strength of 108,573 (males 56,846, females 51,727) or 25·73 per cent of the Hindu population. The following statement gives the details :

Kánara Husbandmen.

CLASS.	Males.	Fe- males.	Total.	CLASS.	Males.	Fe- males.	Total.
Hálvakki Vakkals ...	13,464	12,931	26,395	Sádars ...	255	244	499
A'rrers ...	8029	8532	17,461	Satárkars ...	260	229	489
Konkan or Kále Kunbis ...	8083	6779	14,812	Mális or Kámtis ...	242	206	448
Gám Vakkals ...	5287	5285	10,572	A're Maráthás ...	149	114	263
Kare Vakkals ...	5220	4624	9844	Habbus ...	130	104	234
Kokins ...	3916	3898	7814	Bungárs ...	91	101	192
Torke Náders ...	2304	1272	3576	A'tte Vakkals ...	71	54	125
Sherogárs ...	1582	1483	3070	Nonbars ...	54	59	113
Padtis ...	1515	1398	2913	Shilangis ...	75	19	94
Uppu Náders ...	1100	1010	2110	Padamsalis ...	22	41	63
Panchamsalis ...	1140	806	1946	Gongdikárs ...	18	16	39
Kot Vakkals ...	1003	819	1822	Tiglers ...	10	11	21
Kánarese Jains ...	898	756	1653	Davnis ...	10	1	11
Sudirs ...	651	588	1239				
Hanbars ...	422	373	795	Total ...	56,846	51,727	108,573

Hálvakki Vakkals.

Hálvakki Vakkals or white-rice growers, a hardworking class of husbandmen, numbering 26,395 of whom 13,464 are males and 12,931 females, are found in Kumta, Honávar, Ankola, and Kárwár. Their chief centres in Kumta are Katgál, Gokarn, Kalbág, Chandávar, Bád, Dháreshvar, Kágál, Agrár, Unchkeri, Kekkár, Murur, Mallápur, and Kumta ; in Honávar, Idgunji, Hospatna, Sálkod, Gunavánté, Gungune, and Hebbánkeri ; in Ankola, Ankola, Hiregutti, Agsur, Aursa, Hebbul, Gundbale, Ulvári, and Gangávali ; and in Kárwár, Kárwár, Bingi, and Amdalli.

The word Hálvakki comes from the Kánarese *hálu* milk or milk-white and *akki* rice, probably because the Hálvakki Vakkals are the chief growers of the better kinds of rice.¹ In Maisur a large class of husbandmen bear the same name and follow the same calling. They seem to be among the earliest settlers on the coast. They have lost all tradition of connection with Maisur, but a trace perhaps remains in their worship of Venkatramana of Tirupati in North Arkot. As is shown later on the Hálvakki Vakkals are notable for not employing Bráhmans. The names in common use among men are, Bira, Nága, Goli, Timma, Kuppa, Goinda, Tulsu, Vásu, Hanmanta, Bomma, Pursu, Huli, Bella, Dema, Deva, Badia, and Jetti ; and among women, Tulsí, Karijádevi, Shivi, Gangi, Nági, Timmi, and Putti. They have no surnames. The men add *gauda*, literally a headman, to their names, some interposing the honorific *appa* or *anna*, as Birappgauda or Venkanggauda. Except relations on the father's side they marry any member of their community. Their family god is an unhusked cocoanut, which is kept in a shed near the sweet basil plant and worshipped daily, and their patron deity is Venkatramana of Tirupati, a manifestation of Vishnu, and his attendant Hanumán. One of their favourite places of worship is a temple of Hanumán at Chandávar in Kumta. The ministrant is a Havig Bráhman, but the Hálvakkis have the right to receive the *prasád* or flowers used in adorning the god. They bear a strong

¹ *Hálakki* in Kánarese means table rice.

resemblance to and appear to be a branch of the Hálvakkals of Maisur who rank first among the Vakkal communities.

Hálvakkis are divided into eight clans or *ballis* from the Sanskrit *valli* a creeper, Manjálballi, Kadanballi, Mánálballi, Devanballi, Báleballi, Gurvinballi, Kodkalballi, and Muskinballi. Among these the Manjálballis hold the first rank and are entitled to receive tokens of respect before any of the other clans. The other clans rank in the order given. The Manjálballis have as their clan god Manjáldevaru whose shrine is Manjál a high peak about ten miles north-east of Kárwár; the Kadanballis have Kadbalu for their clan god whose shrine is at Gudehalli about six miles from Kárwár; the Mánálballis have no special clan god and are divided into seven branches, Alliballi, Bargalballi, Deviballi, Kuntiballi, Shaleballi, Argalballi, and Miggiballi, each of which worships the god of the village in which they live. Each of the divisions is said to have some article which they are forbidden to eat. The information is imperfect. But the fact that the Kadanballis do not eat the elk *kadave* or *sámbar*, that the Bargalballis do not eat the *barga* or hog deer, seem to show that these are examples of the rule that it is unlawful to use the guardian or name-giving badge of the clan.

The men are dark and muscular with small heads, slanting foreheads, round cheeks, somewhat flat noses, broad shoulders, projecting jaws, well-cut lips, and long smooth black hair. The women are like the men but slimmer. Their home-tongue is a corrupt Kánarese. The chief peculiarities are the use of *n* for *l* as in *mene* for *mele* up or above; *l* for *l* as in *helu* for *hele* tell; *ya* for *g* as in *hohte* for *hogutte* going; *ya* for *da* as in *hogyáne* for *hogiddáne* has gone; and the frequent use of the words *kandya* and *ambru* meaning 'you see' and 'it is said' at the end of every expression, as also the word *ra* meaning Sir. Thus *Nam báva mane mege hogia, kandya*, My brother-in-law has climbed up the house, you see. *Houdrá, Yes sir. Yalli hogti báva*, Brother-in-law, where are you going; *Shánbor maneli madvi, bittige hiduke bandáre páisa shikkudu, tamma*, There is a wedding in the house of the village accountant; we have been called to work without pay; we shall get *páisa* that is rice molasses and coconut milk cooked together, brother.

They live in one-storied houses worth £2 to £50 (Rs. 20 - Rs. 500) with mud walls and thatched roofs with verandas and courtyards. In the middle of the courtyard stands a sweet basil plant on a small crowded earthen platform or altar on which is kept an image of the patron god Venkatramana. The floor of the house as well as the yard is scrupulously clean and beautifully polished by rubbing it with smooth round stones. The courtyard serves for a hall and playground. The walls of the houses are very low and there is little ventilation, each-room having only one window about a foot and a half square, the horizontal bars being fixed so close to each other that they shut out light and air. One of the rooms is set apart for the worship of Balindra the unhusked coconut. During the hot weather all the inmates of the house sleep together in the yard, and during the rainy season in the main room. They have no separate rooms for the men and women of the family. Their furniture consists of low

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square wooden stools worth 3*d.* to 6*d.* (2-4 *ans.*), a long raised wooden bench worth 4*s.* to 12*s.* (Rs. 2-Rs. 6), brass lamps mounted on wooden stands worth 1*s.* to 2*s.* (8 *ans.*-Re. 1), a set of brass and copper pots and bell-metal plates worth £1 to £3 (Rs. 10-Rs. 30), and plaited grass mats worth 3½*d.* to 2*s.* (3 *ans.*-Re. 1). Their staple food is rice and *rāgi*; but when they sacrifice or go hunting they eat flesh except beef and village-fed pork. In preparing animal food they cut the meat into small bits of the size of a pea and cook them with spices and with pieces of cocoa-kernel about three times as large as the piece of meat. This dish is called *rasa* and is considered a great dainty. They are great eaters, being very fond of molasses and of *pāisa* that is rice molasses and cocoanut milk cooked together. They never touch liquor and carry their dislike of it so far that they never stand under a cocoanut tree while it is being tapped. While at their meals, they do not take off their headdress except on Saturdays when they bare their heads in honour of their god Venkatramana. The men shave the head except the top-knot and the face except the moustache, and the whole face when any grown kinsman dies. The men's dress is a head-scarf, a loincloth hung from a girdle of silk threads about a quarter of an inch thick, a shouldercloth, and a rough country blanket called *kambli* also worn on the shoulder as a weight pad and rain-guard. They also wear a pouch or wallet of sacking called *batva* hanging from the shoulder, holding betelnuts and leaves, tobacco, lime, and other necessities worth about 4*s.* (Rs. 2). The women put cocoanut oil on their hair and wear it tied into a round knot which they tuck up at the back of the head on the left side. They wear an under-cloth or *kacheche* and a black or reddish coarse cotton robe, about twenty-four feet long and three broad, without passing the skirt between the feet and drawing the upper end to cover the breasts like an apron. They wear no bodice. The robe costs 2*s.* to 4*s.* (Re. 1-Rs. 2). On their necks they wear a large number of strings of glass beads of various colours, chiefly black, which cover the greater part of the breast and shoulders. The beads are worth 2*s.* to 8*s.* (Re. 1-Rs. 4). They wear head ornaments, necklaces, and wristlets of gold silver and lac, worth £1 to £5 (Rs. 10-Rs. 50). They mark their brows with red only on holidays and ceremonial occasions. They buy a new suit once a year and the well-to-do keep a stock of clothes for holiday wear worth 8*s.* to 12*s.* (Rs. 4-Rs. 6). Boys and unmarried youths do not cover the head and are called *bolmande kusas* or baldheaded children, or if they wear a head-scarf they take it off at meals. Girls leave the upper part of the body uncovered. The heads of widows are not shaved, but they no longer wear the red brow-mark, the lucky necklace, glass bangles, and flowers. They are hardworking, honest, sober, thrifty, and simple. They live in large undivided families and are so orderly and have so excellent a social organization that they seldom appear either in the criminal or in the civil courts. They have lately given up keeping Ganpati's day. Some time ago, on Ganpati's day, a party of eleven went to the woods to gather fruit and wild flowers. Before leaving the wood they determined to count themselves to see that they were all right. One began and

counted to ten, and not thinking of himself could get no further; another in case of mistake counted again, but with the same result as he too forgot himself. There was no explanation of the missing one except that Ganpati had spirited him away; so to show their disapproval of Ganpati's conduct they gave up worshipping him. Their hereditary calling is husbandry, but they hire themselves as labourers when their services are not required at home. Their daily wages are 6*d.* (4 *ans.*) for a man and 3*d.* (2 *ans.*) for a woman. The women and children never work except in the fields, being paid in grain worth 2½*d.* to 3*d.* (1½-2 *ans.*). They have the monopoly of making roofs of bamboos and coir rope and also of building the tops of the great temple-cars or *raths*. Some of them are good physicians using roots and bark to cure fever, carbuncles, inflammation of the lungs, and liver diseases. They are paid only their boarding with in some cases the present of a blanket worth 2*s.* to 6*s.* (Re. 1-Rs. 3). Besides house work the women help the men in the fields and also plait mats of grass or sedge called *lāva*, worth 4½*d.* to 2*s.* (3 *ans.*-Re. 1) according to size and quality. They are successful cultivators, but their custom of spending as much as £4 to £10 (Rs. 40-Rs. 100) on their marriages often forces them to borrow money at twelve to twenty-four per cent. In many cases the principal remains unpaid for generations, the interest being regularly paid and the bonds on which the money is lent being renewed by the borrower or his heirs. A Hālvakki Vakkal seldom begs, the old and infirm being supported by their neighbours in return for such light work as they can do. The well-to-do bury their savings in their houses in metal vessels, and the little they make by matting the women store in a piece of hollow bamboo and invest in ornaments. They rank next to the trading classes and above Halepaiks and other toddy-drawing classes. The men and women rise before dawn and eat *rāgi* gruel cooked the day before. The men plough, sow, reap, and thrash; the women gather manure, transplant, weed, reap, winnow, and husk rice. They return about eleven, and, after bathing, water the sweet basil plant, bathe with water Balindra the ancestral cocoanut, rub it with sandalwood paste, offer it flowers, and wave a lighted lamp before it. After bathing they take some gruel and again go to work. They return after sunset and sup about eight on rice and fish or vegetable curry, and retire to sleep. They do not care for instrumental music, but they are fond of lightening their field labour with song. The boys and girls mind the cattle and gather cowdung. A family of five spends about 12*s.* (Rs. 6) a month, of which about 10*s.* (Rs. 5) goes in food and 2*s.* (Re. 1) in clothes.

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Their chief objects of worship are the village gods and goddesses, and the unhusked cocoanut which represents the head of their family. Their patron deity is Venkatramana whose shrine is at Tirupati in North Arkot. Whenever they can afford the 10*s.* to 20*s.* (Rs. 5-Rs. 10) which the journey costs, they go on foot to Tirupati. On their return, during the rest of their life, they keep Saturday as a fast and abstain from animal food till they propitiate the god and feast the community. On the first fair day after the feast the pilgrims, with a band of their caste fellows, hunt the woods with spears, and feed on any

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deer or hog they may kill. Every year, a few days after *Yugādi* or New Year's day, that is near the end of April, they celebrate the day of Venkatramana calling it *Haridina* or *Harisheve*, that is Hari's-day or Hari's propitiation.¹ Eight days before the *Haridina* metal vessels are cleaned and all earthen cooking vessels are broken and new ones brought from the potter. The houses and yards and the sweet basil altar are smeared with cowdung. On Hari's day the basil plant is ornamented with sugarcane and festoons of flowers and mango twigs, and the image of Venkatramana is worshipped by one of the caste people, who, by several pilgrimages to Tirupati, has earned the title of *dās* or servant of the god. The worship begins about one in the afternoon and lasts for three hours. The priest or *dās* repeats Kānārese hymns in honour of Hari, and offers fruit flowers and betel leaves and nuts, burning frankincense, and waving a lighted lamp. The guests at the end of every hymn shout *Govind!* The men women and children who have been asked to the feast have to fast from sunrise till four in the afternoon when a dinner is given of rice, vegetables, fried rice, pulse cakes called *vadās*, and *pāisa* that is rice molasses and cocoanut milk cooked together. The basil worship is repeated on the next day and a small dinner is given to friends and kinsmen, the cost of the whole varying from £2 to £10 (Rs. 20-Rs. 100) according to the means of the family. This entertainment marks the beginning of the agricultural year. The four months before it (December-March) are a time of comparative leisure during which the Hālvakki Vakkals attend car festivals and other yearly fairs. They also, at a cost of £1 to £4 (Rs. 10-Rs. 40), hold a social feast called *hagna* from *hagran* fight which lasts six days, during which, every morning and evening, the house gods are worshipped and neighbours and kinsmen are feasted. In the evening the women sing songs, while the men play on globe-shaped earthen drums or *ghumtas* with one end open and the other end covered with a lizard skin. This drum forms an excellent accompaniment to the women's voice. To the singing and playing they sometimes add a masquerade dance, differing little from the round *Shimga* or *Holi* dance. In this men alone take part dressed like Europeans, Brāhmans, soldiers, constables, and messengers.

In the houses of those whose ancestors have visited Tirupati is kept an image of Venkatramana, a miniature human figure about six inches high carved in red sandalwood and covered with gold leaf. He has four hands, and holds in the upper right a discus, in the lower right a conch shell, in the upper left a lotus flower, and in the lower left a mace. The image is set in the *vrindāvan* or basil altar. Part of their earnings is set aside as an offering to Venkatramana. It is laid beneath the sweet basil plant at the time of worship and is then removed and dropped into a hollow bamboo through a small slit at the upper end of one of its joints. The head of the family every now and again adds a coin to the store. When the bamboo is

¹ It is worthy of note that the great Vaishnav holy place of Tirupati has been Vaishnav only since the time of Rāmanuj the Vaishnav reformer of the twelfth century. Before that Tirupati was a Shaiv place of pilgrimage. Wilson's Mackenzie Collection, 2nd Edition, 67.

full, the contents are taken out and sent to Tirupati to be presented to the god. This practice of setting apart savings for the god is called *chakra kattuvadu* that is the tying of four-anna pieces. The savings are considered sacred and even in times of necessity are carefully kept for the god.

Their other holidays are full and new moons, eclipses, the *Sankrānt* in January, *Holi* in March-April, *Yugādi* in April, *Divāli* in October-November, and *Aliyan Amavāse* or Son-in-law's new-moon, in October-November. On *Yugādi* or New Year's day they wear new clothes, and feast on rice vegetable curry and *pāisa* that is rice molasses and cocoanut milk cooked together, and hold a mind-feast in honour of the family dead.

The *Shimga* or *Holi* lasts for six days. All men meet at the house of the headman of the village and throw red powder at each other. They are dressed in coloured drawers, long white coats, and red sashes and headscarfs, with crests and streamers of pith and tinsel, and carry in their hands a tuft of peacock feathers, and a pair of sticks a foot long and an inch thick. Some of them carry oblong drums and timbrels to which the men dance a circular dance clashing the sticks together. After this they go from house to house-among the people of their own caste repeating the entertainment, and getting 3d. to 6d. (2-4 ans.) from each house. This goes on till the evening of the fifth day when they steal cowdung cakes and firewood and burn them in a fire in which they throw plantain trees and the pith flowers and crests they wore during the holidays. After dawn they bathe, and retire to their homes and pass the day in feasting, but not in drinking as the Maráthás do. Of the amount they gather from house to house part is spent in feasting and part is credited to Venkatramana and sent to Tirupati.

During the *Divāli* holidays in October-November they fill a new earthen vessel with water, lay another smaller vessel on its mouth, and worship it. They adorn it with flowers and in front of it set a number of small round earthen lamps and halves of bitter cucumbers or *kárits* of the size and shape of hen's eggs. They anoint themselves with cocoanut oil, put the pot on the hearth, and bathe in the warm water. After bathing they take a hearty breakfast of beaten rice or *avlakki* wetted and mixed with molasses and cocoa-kernel. After this breakfast they make a figure of Balindra, the god of cattle, and keep it in the cow-shed, with two pounds of rice and a cocoanut tied to its neck. This is done on the last of the *Divāli* days when they also decorate the cattle with splashes of colour, and garlands of flowers half-cocoanuts pierced with holes in the centre and baked rice-cakes strung together. The fiercest bull and the swiftest heifer are covered with garlands and driven along, followed by a crowd of youths and boys. The lad who snatches a garland as the bull or heifer rushes along is loudly applauded and thought a fit match for the best girl in the neighbourhood.

They likewise observe the hook-swinging or *bhánd* festival. They respect Bráhmans but do not employ them to perform any ceremonies. They believe in soothsaying, witchcraft, and the power of spirits.

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exorcising them when there is sickness by the help of Ghádi and Komárpaik soothsayers. They observe birth, naming, marriage, and death ceremonies. They also believe in ceremonial impurity, holding a family to be impure for three days after a birth or after a death, and women for four days once a month.

When a woman is in labour a part of the veranda is enclosed with palm leaves as a lying-in room and a midwife is called. Cases of protracted labour are thought to be the work of evil spirits who are propitiated with the help of a professional medium. The mother is treated and nursed in much the same way as among other middle class Kánarese. On the third day the house is cowdunged, and the village washerman mixes ashes and potash with water and sprinkles the inside of the house and its inmates, and gives freshly washed clothes to the parents and child. This purifies the family, but the mother is not allowed to enter the cook-room for eight days more, when the women of the village are asked to dinner between three and five in the afternoon. The charges connected with a birth amount to 6s. (Rs. 3) which include a fee to the midwife of 6d. (4 *ans.*) in the case of a girl and of 1s. (8 *ans.*) in the case of a boy. No ceremony is performed either on the fifth or on the sixth day. On the twelfth day, after sunset, the mother goes to the well, and dropping in it several pinches of rice, a couple of betelnuts and leaves, and a burning cocoanut husk, waves a lighted lamp over it, and draws three potfulls of water and empties them at the bottom of a cocoanut tree. She then draws a fourth pot of water, takes it into the house, and pours the contents into an earthen cistern, the reservoir for cooking water. This water is used for making supper. After supper the eldest male or female member of the house calls out the child's name and lays it in the cradle. The first-born, if a boy, is given the name of the eldest deceased male member of the family; and, if a girl, of the eldest deceased female member. Other children are named according to the same rule in the order of their birth. The guests then come in turns near the cradle, and each, according to his means, lays in it a quarter or half an *anna*. The gifts generally amount to 4s. (Rs. 2) which the mother spends in buying ornaments or a suit of clothes for the babe.

A boy, when about a year old, has his hair cut, and the children of the neighbourhood are feasted. No other ceremony is performed till the boy is married. Boys are married between twelve and eighteen and girls between eight and sixteen. There is no rule that a girl should be married before she comes of age. Double marriages are generally arranged to save the payment of money by the bridegroom to the bride's parents, which varies from £2 to £6 8s. (Rs. 20-Rs. 64). When a match is proposed the eldest male member of the boy's family asks a Havig priest whether the marriage will be prosperous, and, with some of the people of the family, goes to the girl's house where he is treated to rice, curry, and *páisa*—that is rice molasses and cocoanut milk cooked together. After the meal the elder walks up to the mother or any other near kinswoman of the girl, drops into her hand a couple of betel leaves and nuts with a two or four-*anna* silver coin and asks the girl's name. The woman tells the girl's name and all the people present chew betel leaves and nuts, and the boy's party return home.

Before the marriage, at both the bride's and the bridegroom's, a shed of bamboo and cocoa-palm leaves is raised for the guests. The shed is plain and has no marriage altar as in the guest-sheds made by high class Hindus. To the post of the shed which is first fixed in the ground they tie mango sprays and call the post *muhurtmed* or the auspicious post. No other ceremony is observed in connection with this post. They do not bring new pots from the potter nor do they in any way require the potter's help in their marriage service. A day or two before the wedding the boy's father again goes to a Havig priest, asks him to name a lucky hour for holding the wedding, and pays him 6d. (4 *ans.*) for his services, together with two pounds of rice, a cocoanut, and betelnuts and leaves. On the evening before the wedding day all caste people are invited. Next day they come; each with a cocoanut or a pound of rice, which they present to the boy's mother, and sit on mats spread in the marriage hall. Early on the wedding morning his mother rubs the bridegroom with turmeric paste and bathes him with water out of the ordinary bathing pot. They then lead him to the wedding hall and seating him by an arch of *atti* or *Ficus glomerata* branches, sing Kánarese songs and bathe him with water from two new earthen pots called *kumbhas*, using five smaller pots called *gadiges*. At the same time the bride is bathed by five women at her house. When the bathing is over the bridegroom is dressed in a waistcloth, a long white coat falling to his ankle, and a headscarf. The bridegroom and bride and their parents fast during the whole day. A metal pot called *talige* filled with water, and with mango leaves and a cocoanut in its mouth, is set on a metal tray with a small quantity of rice. The bridegroom, wearing the marriage coronet, walks to the sweet basil plant, and bowing before it and the image of the patron god which is under it, sets a cocoanut before them. A dinner is served to all except the bridegroom and his parents, and a dinner is also given in the bride's house. The bridegroom then enters the house and bows to the ground before the cocoanut-god and offers a cocoanut to it, and holding a few betelnuts and leaves and a cocoanut in his hands, leaves his house for the bride's generally between nine and eleven at night. He is accompanied by his house people and guests and by a Bhoi fisherman who leads the procession carrying a lighted torch. Close behind the bridegroom walks his best man, who is his brother-in-law, cousin, or other near relative. The best-man is called *chanchi-kusa* or box-carrier because he bears on his head a rattan box called *chanchi* containing betelnuts and leaves, tobacco, three robes, a wooden comb, and a small metal vial with eye-salve and another with vermilion paste. The box also contains flowers, the lucky necklace, and some gold and silver ornaments worth £1 to £2 (Rs. 10-Rs. 20). The bridegroom's sister walks by his side with a tray containing the water-pot or *talige*. When the procession has started the women sing Kánarese songs, two of them leading the chorus with shouts of *Suve* from *shubh* happy or prosperous. When the bridegroom draws near the bride's house her father comes out with a small metal pot called *chambu* full of water, washes the bridegroom's feet, and leads him to the sweet basil plant, near which is an arch of *atti* or *Ficus glomerata*. In front of the

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basil plant the washerman spreads a clean white cloth for the bridegroom to walk on, and receives 1s. (8 *ans.*), one or two pounds of rice, and a cocoanut. When in front of the basil plant the bridegroom bows to it, while the women of the bride's house wave lighted lamps before his face. He then enters the house and presents the bride with one of the three robes worth about 8s. (Rs. 4) which were brought in the cane box, and in this she dresses herself as soon as the bridegroom has gone back to the marriage hall. On his return to the marriage hall the bridegroom is seated on one of two low wooden stools which are placed close to the sides of the arch, and soon after the bride is brought by her parents and seated on the empty seat beside the bridegroom. Married women then rub one of the bride's and bridegroom's arms with turmeric paste and wash it off with water taken from the water-pots or *kumbhas*. Then the bridegroom presents the girl's mother with a robe worth 4s. (Rs. 2), one of the three robes brought in the best-man's box. The couple then rise, pass through the arch, walk three times round it, and move to a wooden seat or *mancha* in front of which they stand face to face separated by a curtain held by two young men, relations of the bride. The parents of the bride then join the right hands of the bride and bridegroom, and pour cow's milk on them from a small metal pot. When the milk pot is emptied the curtain is drawn to one side and the pair sit together on the bench, while the guests throw rice on their brows, wishing them good luck, and the women wave lighted lamps before their faces sprinkling grains of rice on their brows and singing Kānarese songs. When this is over the bridegroom gives the bride a second robe worth 4s. (Rs. 2), the last of the three brought in the best-man's box, and the maternal uncle of the bride makes them rise from the seat, and tying the ends of their garments leads them into the house where they bow to the cocoanut-god, break a cocoanut before it, and sit on a mat spread in the antechamber and are given refreshments in separate dishes. The bridegroom for fear of being considered a glutton eats nothing, and when pressed feigns want of appetite; but he eats to his heart's content when all the guests have gone. On ordinary days the wife eats in her husband's dish without washing it after he has eaten; but during marriage ceremonies she eats in a separate dish in company with other women. Next evening the married couple with their guests return to the bridegroom's house, bow before the basil plant and Venkatramana, and break the cocoanut which was offered to them, and then bow before the ancestral cocoanut and break the cocoanut that was offered to it. The marriage coronet is then taken from the bridegroom's head and next day is fastened to the chief post of the house. The ceremony ends with a dinner. At none of their marriage ceremonies or processions is there any instrumental music; the only music is the women's songs. A marriage costs the girl's father about £6 (Rs. 60) and the boy's father about £10 (Rs. 100).¹ Every year for several years the young pair spend a couple of days

¹ The details are: For the girl's father, feasting, £4 (Rs. 40); cloth and ornaments, £2 (Rs. 20); total £6 (Rs. 60). For the boy's father, price of the girl, £3 (Rs. 30); cloth and ornaments, £3 (Rs. 30); feasting, £4 (Rs. 40); total £10 (Rs. 100).

at the bride's father on all great holidays. Widow marriage and polygamy are allowed and practised; polyandry is unknown. No special ceremonies attend a widow's marriage, except that her new husband gives her a fresh robe worth 4s. (Rs. 2), and that she leaves her parents' house by the back door.

The bodies of the married dead are burnt, those of the unmarried are buried. When sickness takes a fatal turn the nearest relation of the dying man feeds him with gruel from a shell spoon, resting his head on his lap. When signs of death appear the *dás* or some elderly member of the family calls out the names of Hari and Govinda. When the man is dead, the body is brought out, washed, covered with a new shroud, and laid on a bier. As they draw near the burning-ground, the bearers set down the bier, pick a small stone, and lay it by the side of the corpse. They address it as the spirit of the dead, and promise it a resting place and food till the spirit has been formally called back to join its ancestors in the family cocoanut. The bier is then lifted and taken to the burning-ground, where the body is burnt without further ceremony. Before the party return home, the chief mourner offers cooked rice and a young cocoanut to the life-stone, and repeats the offerings on the second and third days. On the third day the chief mourner goes to the burial-ground, and gathering the ashes in a conical mound offers the dead a young cocoanut and rice cooked without salt. On their return the faces and the heads, except the top-knot of the male mourners, are shaved, the house is cleaned by a fresh coating of cowdung, and the washerman sprinkles water over the people and over the house. After the house has been cleaned and the people purified by the washerman, the chief mourner goes to the family cocoanut, worships it, and asks the spirit of the latest deceased to join its ancestors in the cocoanut. The graves of those who are buried are filled with earth, no salt is used. They do not call potters to perform *kumbhār kriya* or the potter's rites. In the evening a dinner is given to a few of the castemen. On the twelfth day a feast is given to the whole community, when a person of the age and sex of the deceased is fed and presented with betelnuts and leaves, tobacco, and a new robe of small value. The cost of a funeral varies from 10s. to £2. (Rs. 5-Rs. 20).

Hálvakkí Vakkals live in isolated villages peopled by families of their caste with a strong and elaborate social organization to preserve purity of morals, simplicity of manners, and strict adherence to the customs handed down from their forefathers. Their settlements lie between the western slopes of the Sahyádris and the sea. They stretch from the Kálánadi near Kárwár on the north to the Shirávatí near Honávar on the south. This tract is divided into five social groups or circles: Hebbánkeri or Honávar, Chandávar or Kumta, Gokarn or Katgál, Ankola, and Nádgéri or Kárwár. Each of these village groups has a *shime-gauda* or group-headman, and each village or hamlet in the group has its village-headman or *ur-gauda*. The five group-heads or *shime-gaudas* are under a chief or *aras-gauda* who has a minister or *pradhán-gauda*. The civil head or *aras-gauda* has as colleague a religious head or *guru-gauda*, who holds the rank of a *svámi* and helps the civil head to enforce discipline.

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Hāivakti Vakkala.

The religious head is a layman of the caste who marries in the caste and eats with the members. His office is hereditary and his duties are to fix the expiation of any offence proved against a member of the caste. He does not join in the ordinary meetings of the caste, but when an offence is proved before the civil head, the civil head fixes the fine and refers the matter to the religious head who names the expiation suitable to the offence. The religious head is treated with much respect by the people, even by the civil head. The head-quarters of the civil head are at Hegde four miles east of Kumta, those of the minister at Vālgalli three miles, and those of the religious head at Talgod five miles from Kumta. The offices of all the headmen, including the civil head the minister and the religious head, even that of the *kolkār* or beadle are hereditary. The functions of the village heads are to call meetings to enquire into ordinary breaches of social rules; to dispose of minor offences against time-honoured customs by fines up to 32s. (Rs. 16); and to report to the group-head or *shime-gauda* serious matters in which a heavier punishment is deemed necessary. The group-head or *shime-gauda* hears complaints against the decisions of the heads of the villages in his group and has power to put out of caste or to levy an unlimited fine. The village head is treated with much respect by the villagers who offer him betel leaves and nut and give him the highest place at any village meeting. The village heads in turn show like respect to the group-head and the group-head to the civil head. Each village head has a beadle or *kolkār* who carries messages from the village heads to the people and to the group-heads. At certain intervals the civil head and the religious head, with the help of the minister or *pradhān*, call a general caste council to settle social disputes, punish the refractory, or readmit the penitent. A penitent is allowed back to caste on paying a fine varying from £1 10s. to £10 (Rs. 16 - Rs. 100). The general caste meetings and councils are held at uncertain intervals, generally once in three or ten years, at any convenient place fixed by the civil and the religious heads. When the day is fixed verbal invitations are sent by the beadle or *kolkār* who calls on the master of each house and gives him the message along with a present of betel-nuts and leaves. A large booth is made ready and at dawn on the appointed day the people begin to pour in and take their seats on mats spread in the body of the hall. Then the village heads come in each in his hereditary rank. As they enter the common people rise in their places and stand with clasped hands till the headmen seat themselves on mats laid apart from the body of the people. Then the group-heads or *shime-gaudas* enter, are saluted by the village heads, and take their seats in a place apart from the village heads. Lastly the civil head, the religious head, and the minister come in, are saluted by the group-heads, and seat themselves on a raised dais. The different ranks in the community are not marked by any difference in dress. The breach of any of these rules of etiquette is severely noticed. The meeting is under the presidency of the civil chief or *aras-gauda* who gives the meeting a brief account of the business before them. The religious head or *guru-gauda* gives his assent, and the questions are discussed. They

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are generally appeals against the decisions of village headmen. Arguments are heard on both sides and the votes and opinions of the several grades of headmen are taken. Freedom of speech is allowed, but insolent replies to questions put by the headmen, words of abuse, or the failure to salute the headmen are punished with fines varying from 2s. to 20s. (Rs. 1 - Rs. 10). These sums, together with the fine levied for misconduct, go to meet the cost of the council after a share has been set apart for their patron gods Venkatramana and Hanumanta. The council lasts seven to twenty days and sometimes a month, during which the members are fed and other expenses met by contributions of food or of cash. The ordinary charges vary from £10 to £30 (Rs. 100 - Rs. 300) besides the materials and labour supplied by the people in making the council hall. The right of being members of caste committees, *játi-budvantike*, and of receiving certain complimentary offerings called *mán-maryáde* are jealously guarded by some of the richer families. The peculiar and apparently very ancient organization of this caste shows no sign of decay. Though they do not send their children to school or take to new pursuits, they are contented and prosperous.

Árers.

Árers, according to the 1872 census numbered 17,461, of whom 8929 were males and 8532 females. They are found at Sirsi, Banvási, Sonda and other villages of Sirsi, and are scattered over the whole petty division of Mundgod. They are descendants of Maráthás who seem to have come from Belgaum and Dhárwár. The names of men are, Bassya, Ninga, Yalla, Karya, Nána, Manna, and Raulya; and of women, Yalli, Malki, Gubbi, Demi, Nági, and Chandri. They have no stock names or *gotras*. Their clan names or surnames are Chohán, Povár, Bhosle, Sínde, Ghátge, Karáde, Shilki, Jádav, Yádav, Survo, Sávant, Desái, and Sálve. Families who have the same surname are considered to belong to one stock and do not intermarry. Their family deities are, Bhaváni, Khandoba, Yallamma, Kedárling, and Mailárling. They do not keep their images in their houses but visit their shrines in Belgaum and Dhárwár where their parent stock is found. They are divided into Akarmáshes and Baramáshes. The Baramáshes are regular Árers eating but not intermarrying with the Akarmáshes who are descendants of illegitimate children. They are dark, much like the Háivakki Vakkals, of middle height, strong, muscular, and healthy, but dull and clumsy. The women are like the men. Their original speech was Maráthi, but they have now almost forgotten it. They speak a sing-song Kánarese with a large mixture of Maráthi words. They live in small houses with mud walls and thatched or tiled roofs. Their houses are not clean and they have no furniture except mattresses, low stools on which they sit when they take their food, and a few cooking pots of copper or earth. The ground round their houses is generally filthy. As husbandmen, they own cattle and farm stock and small round barns either of wood or bamboo in which they store rice. *Rági*, rice, millet, split pulse, and home-grown vegetables form their every-day food, and they eat mutton, fowls, and forest game, and drink liquor, smoke tobacco and hemp, and chew betel leaves. Being hardworking they take a hearty meal at noon and again at sunset. They are not good cooks. Their holiday dishes are *páisa* that is rice

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molasses and cocoanut milk cooked together, *nittu* that is rice *udid* flour and molasses, and *avlakki* or beaten rice mixed with cocoa-kernel and molasses. Sheep, goats, or fowls are killed and eaten on *Dasra* day in October, and when offenders against social discipline are readmitted into the community. The men wear a narrow waistcloth and shouldercloth with a black blanket thrown over the shoulder, and a headscarf; the women wear no bodice and a dark robe the lower end of which hangs like a petticoat to the knees, and the upper end is drawn over the head. They wear cheap gold and silver ornaments on their heads, necks, fingers, and wrists, and in their ears and noses. On holidays both men and women put on fresh and richer clothes than usual, and the women wear flowers in their hair. The men are not careful to have their heads and faces shaved; and as on ordinary days the women bestow no care on their hair, when it is dressed on festive days it has an odd fuzzy appearance. Their clothes are made in the Belgaum and Dhárwár hand-looms. The women wear the *bugudi* in the ear, the *táli* on the breast, and bangles and rings on the wrists and on the fingers. The *bugudi* and *táli* are of gold and the bangles and rings are either of silver or gold. They also wear glass or lac bangles. They are not very clean, but are hardworking, honest, sober, even-tempered, and well-behaved. They are husbandmen, the women helping the men in the fields and attending to cooking. Children above twelve work in the fields. They own cattle which they tend with great care, making clarified butter which they take to market for sale. Some cultivate their own lands and get the whole of their produce, some till lands on lease paying the owners either in coin or kind, and some share the produce in equal parts with the proprietors. Others work as day labourers, the men getting 6d. (4 *ans.*) or eight to twelve pounds of rough grain, and the women 3d. (2 *ans.*) or six to eight pounds. Some also are employed as house servants and are paid £1 16s. to £2 8s. (Rs. 18-Rs. 24) a year.

A large number own land and are well-to-do. The rest run into debt to meet marriage and other special expenses, paying from ten to twelve per cent interest. Still they are better off than the coast cultivators as they discharge their debts without becoming their creditors' bondsmen. They rank with the Kále Kunbis and Kulvádís though they take food cooked by Banjigs. Their ordinary hours of work are from six to twelve and from two to six. April to May and September to December are their busy times, and June to August is their slack time. They plough and sow in April and May and they harvest the crops from September to December. During the heavy rains of July and August they do not go out to work but pass their time at home. The ordinary monthly expenditure of a family of five varies from 12s. to £1 4s. (Rs. 6-Rs. 12); a marriage costs £8 to £10 (Rs. 80-Rs. 100); and a house £2 10s. to £20 (Rs. 25-Rs. 200). They reverence all local gods and goddesses to whom offerings of fruit flowers and oil are made, and go on pilgrimage to Sirsi and Pandharpur and offer blood sacrifices to Maridevi a local mother or Durgi. They respect Bráhmans and employ them at their birth marriage and death ceremonies. Their spiritual Teacher is the head of the Shringeri monastery in Maisur who collects

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tithes from them through his deputies. Social disputes are disposed of by the Báva of Parsgiri in Belgaum. When a widow or a married woman living separate from her husband has an illegitimate child, she sends word to the Báva. He calls together the caste people, and going to the woman's house makes her sit before a copper pot filled with spirits. He then lights a lamp which is set in the middle of the pot, plucks a couple of hairs from the woman's forehead, and laying them in a toy hut of straw and sticks sets the hut on fire and tells the people that the woman and her child are pure. A ram is slain and the caste is feasted on mutton, millet bread, and spirits. After this the Baramashes as well as the Akarmashes eat with the family, but the child can marry only with Akarmashe families. If the mother of the child dies before this ceremony is performed the babe is given to the báva who makes him his disciple. The báva is generally succeeded by one of his disciples, who is an illegitimate child whose mother died before the purifying ceremony could be performed. They are religious, believing in ghosts and evil spirits and in times of illness consulting mediums or exorcists. Their holidays are *Yugádi* in March-April, *Nágar-panchami* in July-August, *Chauti* in August-September, *Dasra* in September-October, *Dipávali* in October-November, *Shivarátra* in December-January, and the local fairs. They keep no images in their houses except a figure of Basava engraved on a metal plate. Early marriage, widow marriage, and polygamy are practised, but girls often remain unmarried till they come of age. They hold themselves and families impure for eleven days after a birth or a death and women for four days every month. Women are confined in a room of the house with the help of a midwife, who is paid 6d. to 1s. (4-8 ans.). The *satti* or sixth day ceremony is observed on the fifth day after birth, and the child is cradled and named on the eleventh day. When a month old the child's ears are pierced. The marriage booth or *chhappar* is built about a week before the marriage. The ceremonies last for six days, three days at the girl's and three at the boy's. On the first day the bride's party, consisting of four or five women with a few men, come to the bridegroom's, and, singing Kánarese songs, rub him with turmeric paste, and bathe him in warm water in a square behind the house shaded by festoons of mango leaves. The bridegroom's party then take what is left of the turmeric paste and go to the bride's and rub her with it and bathe her. At their own houses the boy and girl are dressed in new clothes and a piece of turmeric is tied to the wrist of each with a thread dipped in turmeric water. On the second day a marriage altar is made with seats for the bridegroom and bride. The third day is the marriage day. A copper pot full of water, its mouth stopped by a coconut ornamented with flowers mango leaves and vermilion paste, is worshipped as the abode of the marriage gods, and the marriage gods as well as the house gods are propitiated and caste people feasted. The bridegroom, dressed in a waist-cloth, long coat, shouldercloth, headscarf, and marriage coronet, comes to the bride's, accompanied by his house people, relatives, and friends. He is received by the girl's parents who lead him to the bridal seat after washing and drying his feet. The ceremony begins

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by five women, each carrying a water pot, going from the marriage booth to the nearest well, and bringing the water pots back filled to the brim and placing them in the middle of the booth in a circle close to each other. The Joishi then winds a long thread round the pots, and from the pots passes it round the necks of the bride and bridegroom who stand under the canopy, face to face. The girl's parents then pour water on the joined hands of the boy and girl, and the mother or other nearest kinswoman whose first husband is alive fastens the lucky necklace round the bride's neck. The day's ceremony ends at sunset with a dinner to all guests of rice, split pulse, curry, and *páisa*, and with the distribution of betelnuts and leaves and lime. On the fourth day after dinner the bridegroom, with the bride and a band of friends, goes to his house, worships his family god, and gives a supper. The fifth and sixth days are spent in feasting at the bridegroom's. On the sixth a sheep is slaughtered and the guests are treated to a dish of meat with rice or millet bread, spirits, and curry and rice. When a girl comes of age, offerings of flowers and fruit are made to the family gods and she is bathed and dressed in a new robe worth about 6s. (Rs. 3) and decked with flowers. The headman or *gauda*, whose office is hereditary, under the orders of the Parsgiri *báva*, decides breaches of caste rules and settles social disputes. They are a steady people, though few of them send their boys to school or take to new pursuits.

Konkan Kunbis.

Konkan or Kále Kunbis, numbering 14,812 of whom 8033 are males and 6779 females, are found in considerable numbers in Haliyál, and in small numbers in Kárwár and Ankola. Their centres are Supa, Tinaí, Diggi, Ulva, Barchi, Kumbárváda, Haliyál, and Ansi in Haliyál; Mávinguna and Achra in Kárwár; and Achva in Ankola. The Konkan or north coast origin which their name suggests is supported by the relations which they maintain with the Kunbis of south-west Goa. The names in ordinary use among men are, Ghurko, Koiru, Munno, Mono, Rámot, Lasko, Volno, Piso, Chimbdo, Bhámto, Putto, Bábli, Bingo, Chimno, Bárkelo, Támbdo, Phonda, Bhiko, Puna, and Bábi; and among women, Devái, Shevtu, Jánki, Yesu, Phondái, Giddi, Lakái, and Sántái. They belong to a certain number of clans or *kuls* each of which has special gods and goddesses. The chief of these deities are, Rámling, Náiki, Monái, Shrináth, Bhutnáth, and Kálnáth, whose shrines are in villages which are the head stations of the clans. Thus families whose surnames are Kájuvkár and Nándkár have Monái as their family goddess; the Goirekárs have Náiki; the Sámvarkárs, Tirvalkárs, Kumarkárs, Nujekárs, Dingakárs, Mudekárs, Kolálkárs, Máinolkárs, Irkolkárs, and Dándalkárs have Bhutnáth; and the Kungalkárs, Volkárs, Pátankárs, Turaikárs, and Ráikárs have Rámling. Persons with the same surname and family god do not intermarry. All eat together. Both men and women are dark, middle-sized, and spare, with well-cut features. They are weak compared with the residents of the Kánara coast or the people of Dhárwár and Belgaum. They live in tent-like huts with roofs of bamboo rafters thatched with palmyra or betel-palm leaves, and walls of wattled reeds, in a few cases plastered with mud. They live generally in isolated

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villages near forests; the huts are so close to one another that if one takes fire it is seldom possible to save the rest. The hut usually contains one or two copper pots for cooking, a couple of low wooden stools, a small copper water-pot, a round earthen lamp, a cane clothes-box, and mats. Unlike most Hindus the head house of the family or clan alone has the sweet basil plant and family gods. The men's every-day dress is a loincloth hung from a couple of red cotton thread girdles about a fourth of an inch thick, a shouldercloth, a country blanket or headscarf, and a pouch called *dheutlo* which is worn under the left arm. The women wear a robe about three feet broad and eighteen long, hanging like a petticoat from the hips to the knees, the upper part of the body being covered by a part of the robe drawn from the waist over the back to serve as a bodice, which they do not wear. Like the Hálvakkí Vakkals they wear a red brow-mark, many strings of white and black glass beads round the neck, bangles on the wrists, and rings on the nose, ear, and toes. The holiday dress of the men as well as of the women is the new suit of clothes which they buy after harvest. On holidays the women wear their hair carefully combed and oiled and tied into a bunch which is decked with flowers. Their staple diet is *rági*-gruel and rice eaten with a hot curry called *tival* made of chillies, tamarind, and salt. The only animals they eat are deer, wild pig, wild fowl, and fish; any one who eats domestic animals or birds is liable to be turned out of caste. They have an equally strict rule against the use of intoxicants and are so particular that they will not even stand under a tree which is tapped for liquor. Their holiday dish which is called *ros* is rice-flour mixed with boiled cocoanut milk and molasses and eaten with baked rice cakes called *poli*. They are quarrelsome, but truthful and simple, and have a good name for honesty. Their hereditary calling is cultivating patches of woodland, and since this practice has been restricted they have become labourers. Most of them help Havig Bráhmans in their gardens and are paid *₹d.* (2 *ans.*) a day with food. They are also employed by the Forest Department to gather myrobalans for which they are paid *₹d.* (4 *ans.*) a day. The women, besides cooking, watch the cattle of their rich neighbours, and plait palm-leaf mats, earning perhaps about $1\frac{1}{2}$ *d.* (1 *anna*) a day. Children begin to help their parents when about eight years old. Their employment is rather uncertain. They borrow from Havig Bhats and Gaud Bráhmans at high rates to meet marriage and other charges, and not being able to pay their debts are forced to work for their creditors. They rank with Maráthás though they do not eat with them. The ordinary monthly expenditure of a family of five is about 10s. (Rs. 5). Their chief object of worship is Basava or Nandi, the bull-carrier of Shiva, whose chief local shrine is at Ulvi in Supa. Most of them make pilgrimages to Ulvi during the yearly fair which is held for ten days in February. Under Basava, their family gods are Náiki, Bhutnáth, Mahámái, and Rámling, who have shrines in each of their settlements. They also worship their ancestors who are represented by an unhusked cocoanut kept in a separate room in the house of the head of the family. They believe that persons who die by accident become troublesome, and that the souls of those who die a natural

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death become good spirits. The bodies of those who die accidental deaths are buried beyond the limits of the village; and with the view of consigning them to the care of the guardian spirit or *nás* of the neighbouring village, the temple servant is employed to offer a cock which he is allowed to take away. The worst spirit is *álvantin* the ghost of a pregnant woman. When a pregnant woman dies, the husband who accompanies the body to the burial-place opens the womb, takes out the child, lays it on the mother's breast, and cuts the tendons of her feet that she may not come back and haunt the house. In ordinary cases, on the evening of the third day after a death, a soothsayer is employed to persuade the spirit which is believed to live on a tree near the burial-ground to come home and join the ancestors. Their ceremonies are performed by the *Lingáyat* priest or *ayya* who ministers in the *Ulvi* temple. Their village temple ministrants are their own caste people called *velips*, who are paid from the temple funds. Their chief holidays are *Ulvi* fair in February, *Holi* in March-April, and *Diváli* in October-November. At *Holi* time the men, each with a pair of sticks fifteen inches long and three-quarters of an inch thick, go to the house of the village priest or *velip* and lay the sticks before the basil plant. The priest breaks a cocoanut, sprinkles the water over the men, and returns their sticks. The men sing and dance in the temple-yard keeping time by clashing the sticks, and go dancing from house to house getting a cocoanut from each. This entertainment lasts three days. On the night of the third day the cocoanuts are broken and eaten. Till last year (1881) they were followers of the *Lingáyat* guide of Chitaldurg in Maisur. But the *párupatyagár* or manager of the *Smárt Jagadguru* of Shringeri has persuaded them to acknowledge him as their Teacher and to pay a nominal contribution.

A woman after child-birth and for three days in every month is considered unclean. The lying-in room is a part of the front veranda enclosed with wattled bamboos or reeds. No midwife is employed. The mother cuts the navel cord with a bamboo knife, and the after-birth is laid between two pieces of a broken earthen pot and buried in the yard. On the third day the village washerman brings two newly washed white robes and some ashes. All the people in the house bathe and receive from the washerman a mixture of ashes and water, and the mother and child are dressed in the newly washed clothes. A dinner is served to children. On the fifth day after supper they lay a little rice, a cocoanut, and some betelnuts and leaves in a winnowing fan, and the mother and child bow to the fan and give the contents to a *Jogi* peddler in exchange for glass beads which form the child's first ornaments. Two women stand one on each side of the winnowing fan which serves as a cradle. One of them lifts the babe from the mother's lap and sets it in the fan, the other lifts the child back into the mother's lap and this is repeated four times more or six times in all. The eldest member of the family then comes forward and calls the babe by a name previously fixed. If a child's teeth begin to show first on the upper jaw, it is thought to bode ill to the uncle or aunt. To ward off the ill omen, the child's face is covered with a piece of cloth and the

uncle or aunt pricks its forehead with a needle and removes the cloth from its face after some blood has oozed out. When about three years old both boys and girls are shaved by the village barber, who receives 1½d. to 3d. (1-2 ans.). The boy's hair is thrown at the foot of a jack tree and the girl's at the foot of a plantain. There is no rule that girls should marry before they come of age. Widow marriage and polygamy are allowed and practised; polyandry is unknown. Proposals for marriage come from the boy's parents. The father of the boy goes with some castemen to the girl's and asks her father if he is willing to give his daughter in marriage. If he is willing he presents the boy's father with betel-nut and leaves, and a meal of *rāgi* gruel and rice, with a dessert of cocoa-kernel and molasses. After the meal they settle the amount to be paid to the girl's father, which is called *rāibharpan*. The boy's father goes home and on the next or other convenient day the fathers go together to a Havig Bráhmaṇ and ask him to fix the time for the wedding. On the day before the wedding, five married castewomen come by invitation to the bride's and bridegroom's, and, close to the basil plant, rub them with turmeric paste and bathe them with water drawn in five small jars out of a large new earthen pot. The women are feasted with cooked *vari* and rice gruel called *ros*. Then the bridegroom's father, with friends and relations, goes to the bride's taking with him two new robes. The bridegroom's people spend the night at the bride's and early next morning give one of the two robes to the bride, and the other to her mother. The bride, dressed in her new robe, is brought out by her father, and the boy's father takes a piece of copper cut in two, and waving the pieces round the girl's face, drops them into her father's hands, who makes her over to him shedding tears. On this the party with the bride, but without her parents, starts for the bridegroom's, singing Konkani songs. On reaching the boy's house the bride is led to a bench called *sávo*, where she stands facing the bridegroom and separated from him by a cloth curtain. The Lingáyat priest comes forward, joins the hands of the bride and bridegroom and pours water over them, and a woman of the Devli caste fastens the lucky necklace. The brother of the bride then ties the ends of their garments together, and women sing songs and sprinkle rice on their brows.

They mourn a death three days and are then purified by the washerman. They bury their dead, the men shaving the moustache in sign of mourning. On the third day they employ a medium to persuade the spirit to leave its seat on the trees of the burial-ground and come home to their house where rice is cooked in its honour and caste people are feasted. They also feed a representative of the dead person on the twelfth and thirtieth days and at the end of a year after the death. Every Kunbi settlement has a headman called *budvant* in whose house caste meetings are held. The settlements are grouped into circles called *maháls*, each *mahál* having a superior headman called *mahát-budvant*, and they in turn are subordinate to the *gauda* at Phondiya in Goa, who is the head of the whole caste. The village heads have the power of putting out of caste for a time

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and fining up to £10 (Rs. 100) women guilty of adultery and all who eat with people of low caste. The power of permanently putting out of caste is reserved to the group-head and the right to readmit into caste belongs to the supreme head. Their chief circles are Áchra, Mávinguna, Nánai, Ulva, Supa, and Lánd. Every family pays 6d. to 1s. (4-8 ans.) a year to the supreme head. These dues are levied once in three years by the manager of the supreme head, who comes and lodges in the house of the group-head. Every family sends one man to the house of the group-head with the subscription, and they remain three to ten days in general council to settle social disputes. The expenses of the council are met by subscription. Fines are spent in feasting the caste people, each house furnishing one guest to the feast. They do not send their children to school, and as forest tillage, which was their chief livelihood, has been greatly restricted, they are at present somewhat depressed.

Gám Vakkals.

Gám Vakkals, numbering 10,572 of whom 5287 are males and 5285 females, are found in small numbers in Honávar and Kumta. They take their name from *gám* a corruption of the Sanskrit *grám* a village. They are chiefly found in lowland villages between the Gangávali and Shirávali. They have no tradition of a former home and have no connection with any country but Kánara. Their patron and family gods are Venkatramana of Tirupati in North Arkot and Balindra the ancestral cocoanut, the same as those worshipped by the Hálvakki Vakkals. The names of the men and women are the same as those of the Hálvakki Vakkals, and like them they have no surnames. Men add to their names the words *appa* or father, *náik* or chief, and *gauda* or headman. Like the Hálvakki Vakkals they marry with any member of the community except blood-relations. They are a branch of the Vakkals or husbandmen ranking next to the Hálvakki Vakkals and neither eating nor marrying with any other subdivision. The men are dark, and generally tall strong and muscular; the women are like the men except that they are slimmer. They do not differ from the Hálvakki Vakkals in appearance, complexion, or dress, the only difference being that the Gám Vakkal women wear fewer bead necklaces than the Hálvakki women. Their home tongue is a corrupt Kánarese, the peculiarities being the same as those of the Hálvakki Vakkals. Their houses are like the houses of the Hálvakki Vakkals. Their common food is rice and *rágí* and fish, and when they sacrifice or hunt they eat flesh except beef and tame pork. Both men and women drink country distilled liquor called *challi* but seldom to excess. Like the Hálvakki Vakkals they are great eaters and fond of molasses; their favourite dish is *páisa*. The men wear a loincloth, shouldercloth, and headscarf, and carry a black blanket on their shoulders. The women wear the robe in the same way as the Hálvakki Vakkals and a few necklaces of red black and white beads. They wear no bodice. They have the same ornaments as the Hálvakki Vakkals and their way of tying the hair is the same. They wear flowers on holidays and other grand occasions, and are not fond of gay colours their robes being black or reddish. They buy a new suit once a year and only the well-to-do have separate holiday clothes. They are hardworking, thrifty, sober, and orderly.

They earn their living as landholders and field and general labourers. They are fairly off.

Kare or **Black Vakkals**, numbering 9844 of whom 5220 are males and 4624 females, are found in the forest tracts and remote villages of Ankola, chiefly at Shiveguli, and a few in the forest tracts of Sirsi, Kárwár, Kumta, Honávar, Siddápur, and Yellápur. As their name shows they are much darker than other husbandmen. They have no tradition of a former home. The commonest names of men are, Kariya, Giriya, Shiva, Tippa, Venka, and Timma; and of women, Rámi, Gangi, Gubbi, Gopi, Doddakka, Sannakka, and Subbi. They have no surnames, but the men add *gauda* or headman to their names. Except blood-relations all intermarry. Their family god is Venkatramana of Tirupati in North Arkot. They are generally middle-sized and strong, like other Vakkals except that they are darker. The women are like the men but shorter. Except a few who talk Konkani, they speak Kánarese like other Vakkals. Their houses do not differ from those of the Hálvakki Vakkals except that they are smaller, some of them mere huts of palm-leaves and straw. Their ordinary food is rice and *rúgi*, but they eat fowls and goats when sacrificed to the village gods. They never drink liquor. They are moderate eaters and not good cooks, fond of parched rice and molasses made from cocoa-palm juice. They dress in the same way as the Átte Vakkals. They are goodnatured, peaceful, thrifty, sober, and hardworking. They are husbandmen and field labourers and are generally tenants, only a few holding land. Their form of tillage is the *kumri* or wood-ash tillage and some of them still burn patches of forest-land and rear crops of *rúgi* and vegetables. They are much indebted to their landlords. They rank next below Átte Vakkals. Their daily life is pretty much the same as that of the Hálvakki Vakkals. A family of five spends about 8s. (Rs. 4) a month. Their chief objects of worship are Venkatramana of Tirupati, Jatga, Hulidev or the tiger-god, Karidev of Shiveguli in Ankola, and village-mothers *mmas* or *shaktis* to whom they offer blood sacrifices. They also have a strong belief in ghosts, soothsaying, and witchcraft. Their customs are the same as those of Átte Vakkals. They either burn or bury the dead and their other ceremonies do not differ from those of other Vakkals. Their social disputes are settled by hereditary headmen called *budvants* or wisemen. Their settlements are grouped into eleven circles with a *shime-gauda* or group-head over each circle. But they have a much less elaborate organization than the Hálvakki Vakkals. They do not send their children to school or take to new pursuits and are not nearly so prosperous as the Hálvakki Vakkals.

Kokna's or **Konkan Mara'tha's**, numbering 7814 of whom 3916 were males and 3898 females, are found in Kárwár and Ankola. Their name shows that they came from the coast to the north of Kánara and points to Goa as their former home. They claim to be Kshatriyas or warriors, but they are generally ranked as the highest class of Shudras. Like the Sherogárs, whom they resemble in many respects though they neither eat nor marry together, the men take the word *núik* or chief after their names, and have Sávant, Desái, and Sáil as surnames. The

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common names among men are, Nilo, Kálgo, Gauro, Pursu, Bhikáro, Phakiro, Mulo, Chando, Subba, Soiru, Koiru, Kándlo, Bálso, Sapurlo, Tulo, Phokru, Bábghato, Kudav, Kundlik, and Dulba; and among women, Ubge, Báije, Gomte, Kochi, Gharti, Bhági, Vithái, Sakhu, Bhike, Shevantu, Ruku, Ánande, and Jivri. Most of the men are fair, tall, and wheat-coloured with well-cut features. They are like Deccan Maráthás. The women have more delicate features and are fairer than the men. They speak Konkani with a Goanese accent like the Shenvis. They live in one-storied houses with mud walls and thatched roofs with narrow verandas and front yards, but without ceilings. They live in large undivided families, the house being jointly managed by the oldest male and female members. The cost of their houses varies from £5 to £50 (Rs. 50 - Rs. 500). Their staple food is rice and fish, but they eat mutton, fowls, and game except the bison, when they sacrifice to the gods Nirankár, Mámái or Mahámái, Raulnáth, Jatga, and Khetri, and to their ancestors on their All Soul's day or *mahálaya paksha* in October. They drink palm spirits. About eight in the morning they take rice porridge, about twelve rice and fish curry, and at eight at night rice and curry again. The men are fond of smoking tobacco and the women chew betel leaves. Their holiday dishes are small fried rice and *udid* flour cakes called *vadá*, and *guloni* that is rice flour cocóanut milk and molasses boiled together. The men wear the loincloth, a headscarf, and a grey or black blanket, and as ornaments gold ear and finger rings and silver waistbands. They shave the head except the top-knot and the face except the moustache. The women pass the skirt of the robe back-between the feet and draw the upper end over the head. They wear no bodice. Their ornaments are nose and earrings of gold, the lucky necklace, glass bangles, and finger and toe rings. The men's holiday dress is a waistcloth, shouldercloth, and headscarf costlier than those in ordinary wear. The women also keep good clothes in stock for special occasions, but they are not fond of gay colours. A man's ordinary dress costs about 6s. (Rs. 3) and his holiday dress about 12s. (Rs. 6). A woman's every-day robe costs 4s. to 5s. (Rs. 2 - Rs. 2½) and her holiday robe about 8s. (Rs. 4). The men's ornaments are worth about £5 (Rs. 50) and the women's about £10 (Rs. 100). The clothes come from Hubli in Dhárwár and Shápur in Belgaum. They are clean, thrifty, sober, and honest, but lazy and effeminate, and the women are very quarrelsome. Most of them are husbandmen either holding land or working as tenants or field labourers; others serve as messengers in public offices and as day-labourers.¹ Besides house work the women help the men in the field by gathering and carrying manure, planting, weeding, reaping, and thrashing and husking rice. The recent increase in the assessment has reduced their income as they generally keep only a little land as a home farm and rent the rest to tenants

¹ The tools used by the field-labourers are the spade, the hoe worth 1s. 6d. (12 *ans.*); the plough, worth 10s. (Rs. 5); the sickle, worth 6d. (4 *ans.*); and the billhook or heavy cutting knife called *koito*, worth about 1s. 6d. (12 *ans.*). Cultivators also keep one or more pairs of bullocks or buffaloes worth £3 to £6 (Rs. 30 - Rs. 60).

receiving only a certain quantity of produce. Still as a class they are fairly off. They rank next below traders. *Koknás* rise early and in the fair season the men go to the fields and the women gather manure or firewood or husk rice. Those who go to gather firewood take rice porridge early in the morning. The rest take their porridge about eight and stay at home till after their dinner, when about three they go back to the fields and work till sunset. They then return home, sup about eight, and go to bed about nine. During the south-west monsoon (June-October), which is the crop-raising season, men as well as women work in the fields carrying manure from their houses to the fields, sowing, planting, weeding, reaping, thrashing, winnowing, and storing. A family of five spends about 10s. (Rs. 5) a month. They are *Smárts*, and worship all the ordinary gods and keep all local holidays. Some who are *Shákts* worship *sháktis* or mothers at least once a year during the *Dasra* holidays (September-October). They believe in sorcery and sooth-saying, in the power of evil spirits, and in the spirits of the dead. On the day of the feast of *Raulnáth*, a *Komárpáik*, who belongs to a family holding temple lands, cuts the palm of his hand with a knife and lets three drops of his blood fall on the ground. They make pilgrimages to Goa, Gokarn, Benares, and Pandharpur, and employ *Karháda* *Bráhmans* to perform their marriage puberty and death ceremonies, and pay them great respect. They have priests of their own caste called *bávás* who live in *Krishnápur* near *Sadáshivgad* in *Kárwár*. At marriages, on the sixth day after a birth, on the night of *mahálāya* or All Soul's day, and on other convenient occasions between January and April, the *bávás* are called to perform worship or *bhajan*. They bring an image of *Vithoba*, worship it by offering flowers and fruit and by waving burning incense and lighted lamps before it, and sing *Tukarám's* hymns, explaining their meaning to the listeners. After the service is over the *bávás* are treated to a supper of rice, bread, fowl, and vegetable curry, *páisa*, and country liquor. The *bávás* are married men who live partly on the funds of the *Krishnápur* temple and partly by labour as husbandmen. They are worshippers of *Vithoba* at *Krishnápur* and have no other duties to perform except service or *bhajan* at the houses of their employers. They have no disciples. Succession is confined to the members of the family of the first *báva*. The first of the *bávás*, it is said, was a pious old man, who, after his wife's death, became a devotee of *Vithoba* and regularly visited his shrine at *Pandharpur* with his only son once a year. As he grew old he lost his eye-sight and was unable to make his yearly pilgrimage. Still his desire to visit the shrine grew stronger, and *Vithoba*, knowing this and pleased with his devotion, promised him in a vision that if he would build him a temple he would come and live in it. Accordingly a temple was built at *Krishnápur*, and, ever since, the descendants of the first *báva* have visited *Vithoba's* shrine at *Pandharpur* regularly once in three years carrying with them the image of the *Krishnápur* *Vithoba*. The *Vithoba* worshipped at *Krishnápur* is a stone image about a foot and a half high in the form of man with two hands. During the yearly fair and on other great occasions, this image is dressed in a waistcloth, a shoulder-

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cloth, and a Deccan Bráhmaṇ turban or a Kánara headscarf. The images which are carried to Pandharpur and those taken to the houses of the people for service or *bhajan* are of brass about five inches high. Once every year about the middle of December (*Márga-shirsha shuddha* 10th) a fair is held at Krishnápur in honour of this Vithoba which lasts for five days. And once in three years on the last day of *Dasra* one of the brass images is carried in a palanquin to Pandharpur by a party of the people who meet at the temple for the purpose. On their way they halt at every village where their friends live who entertain them and receive in return flowers offered to Vithoba. They reach Pandharpur a day or two before *Kártiki ekádashi* (15th November), on which day they bathe the image in the Chandrabhága and carry it in a palanquin thrice round the Pandharpur temple. They employ a Bráhmaṇ cook and feast about a dozen Bráhmaṇs. They stay at Pandharpur for a couple of days and return to Krishnápur after about three months' absence. Besides Vithoba the Koknás reverence the other ordinary Bráhmaṇic gods and regularly worship the sweet basil plant and the images of their family gods every day after bathing and before they take their first meal. In manners and customs they resemble Sávantvádi Maráthás. Boys are married between fourteen and eighteen and girls between eight and twelve. Widow marriage and polygamy are allowed, and polyandry is unknown. Widows are not allowed to wear ornaments, but their heads are not shaved. Marriage is forbidden between families bearing the same surname. They burn their dead except infants who are buried. They mourn for eleven days and on the twelfth feed their caste, and, as the representative of the deceased, give one of their castemen a complete suit of clothes with a metal plate and a small water-pot. This ceremony without the presents is repeated at the end of every month till the end of a year after the death. On the first day of the second year another present of clothes and a metal plate and pot is made. After this on every anniversary during the lifetime of the eldest child of the dead person some castemen are feasted. Each village has a headman called *budvant* who has power to call caste meetings and settle social disputes. Their spiritual Teacher is Shankarácharya, the head of the Shringeri monastery in Maisur. Many of them hold land and are village headmen. On the whole, they are well-to-do and are beginning to teach their boys to read and write Maráthi.

Torke Nddors.

Torke Na'dors, numbering 3576 of whom 2304 are males and 1272 females, are found in Kumta, Ankola, and Honávar, their chief centres being Ankola, Mirján, Sánekatta, Unalli, Másgeri, Torke, Shedgeri, Hiregutti, Talgeri, Hannalli, Advikán, and Chandávar. Their family god is Venkatramana whose shrine is at Tirupati in North Arkot. Their surnames are Churi, Kippa, Kania, Janga, Poska, and Donka; they are not taken into account in settling marriages. The ordinary names of men are, Hanma, Ráma, Monna, Bomma, Venkanna, Mari, and Jogi; and of women, Devamma, Biramma, Nágamma, Sannamma, and Honnamma. They have no subdivisions. Both men and women are tall and strong, most of them being dark and well-featured. In speech, house, and belongings they do not differ from Hálvakki Vakkals. Their staple diet is rice,

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rági, and fish; they eat fowls game and mutton, but do not drink liquor; their special dish is *páisa*. The men wear the loincloth, and waistcloth, a folded blanket on their shoulders, and a headscarf. The women wear the robe hanging from the waist like a petticoat, and no bodice. They are clean, hot-tempered, hardworking, honest, thrifty, sober, and orderly. Both men and women work in the fields and girls and boys herd cattle. Many own a large area of land, some being village headmen and moneylenders. They rank with the Konknás and Hálvakki Vakkals and above the Uppu Náddors. Their daily life, style of living, and expenses do not differ from those of the Hálvakki Vakkals. Their chief objects of worship are the village gods. They keep the ordinary Hindu holidays, and on marriages and other festivals have the special dish called *páisa*. Their spiritual Teacher is *Tátyáchári* of the Shri Vaishnav monastery of Govindrājpatan near Tirupati in North Arkot to whom they pay yearly tithes, and by whom they are branded on their shoulders and breast, when they go on pilgrimage to Tirupati and when he comes to Kánara. Their family god is Venkatramana of Tirupati and they pay great reverence to Hanumanta, going on pilgrimage to Tirupati, whence they bring holy water called *tirtha*. They are a very religious class offering blood sacrifices to the village gods, believing in witchcraft soothsaying and ghosts, and respecting Bráhmans though they do not employ them as family priests. They observe the *haridin* or Vishnu's day, and always bathe and worship the household gods before they take their first meal. Their girls are married between seven and twelve and their boys between fourteen and twenty; widow marriage and polygamy is allowed and practised, and polyandry is unknown. They burn their dead and mourn eleven days. Their ceremonies are the same as those of Hálvakki Vakkals. The marriage ceremony lasts for five days among the rich and for three days among the poor. They have a strong social organization and settle disputes at meetings held under an hereditary village headman or *budvant*. Their villages are grouped into three circles or *shimes*, Ankola, Mirján, and Chandávar. Each circle has a group-head or *shime-budvant*, the Ankola group-head living in Shetgiri, the Mirján head at Hiregutti, and the Chandávar head at Aghnáshani in Kumta. These three heads are directly under the Teacher or *Tátyáchári* of Tirupati who corresponds with them on caste matters. Once in five or ten years, or when the *Tátyáchári* comes to Kánara, the group-heads hold a council to dispose of caste matters. They have the same powers as the *ráj-budvant* of the Hálvakki Vakkals, but have no such titles as *aragauda* or civil head, *guru-gauda* or religious head, or *shime-gauda* or group-head. Slight breaches of social discipline are punished with fine and serious offences with loss of caste. The fines are spent in caste dinners. A few of them teach their boys to read and write Kánarese. They take to no new pursuits, but are a vigorous, frugal, and prosperous class.

Sherogárs or Messengers, numbering 3070 of whom 1582 are males and 1488 females, are found on the coast of Honávar and Kumta. They are also called Konkan Válegárs from the Kánarese *vále* the palm-leaf on which messages are written. Their Konkani

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Sherogárs.

name Sherogár also means a messenger. They are said to have come from Goa and to be a branch of the Konkan Maráthás who have Sávant, Náik, Sáil, and other surnames. The men add the word *náik* to their names, but since their settlement in Kánara the use of surnames has been discontinued. Their home tongue is Konkani; and their family gods are Raulnáth, Nirankár, Kálbhairav, and Mahámái, whose shrines are in Goa. Men's names generally end in *ayya*, as Pursayya Appayya Sántayya, and women's names in *amma* as Nágamma. A few who have risen to high positions in Maisur have lately added the title *ráo* to their names. Most of the men are tall, regular-featured, and wheat-coloured. Some are fair and the women are fairer and better made than the men, and much like the Sásashtkár Bráhmaṇ women except in dress and ornaments. Their home tongue is Konkani spoken with a Kánarese accent and much mixed with Kánarese words; the chief peculiarity being the use of *z* for *j*, a sound which is unknown in Kánarese. Many of them read and write Kánarese. They live in middle-class houses with mud or laterite walls, wooden ceilings, and roomy verandas and front yards. The dwellings stand in gardens enclosed by thorn hedges. The cost of an ordinary house is £5 to £20 (Rs. 50 - Rs. 200) and of a good house £40 to £50 (Rs. 400 - Rs. 500). They live in large families. Their common food is rice fish or vegetables, but they eat fowls and mutton when they sacrifice to the village gods, and game whenever they can get it. They drink no liquor. For breakfast they take rice or *rági* porridge seasoned with salt, for dinner dry cooked rice and curry, and for supper rice and curry. They are neither great eaters nor good cooks and their special holiday dishes are *páisa* and *vadá*s. The men wear a narrow waistcloth, a shouldercloth, and a headscarf, and the women a robe falling like a petticoat and no bodice. Both men and women keep a store of rich clothes and use ornaments of gold and silver, the women being particularly fond of anointing their hair with cocoanut oil and decking it with flowers. They are clean, hardworking, and trustworthy, but as timid as the Konknás of Kárwár. Their women are very quarrelsome. They were formerly soldiers but most are now husbandmen. Some serve as messengers in public offices and some are petty shopkeepers and deal in rice, fruit, vegetables, betelnut, cocoanuts, currys, flowers, coir rope, and oilman's stores. Besides minding the house, women work in the fields and gather cowdung and dry leaves which they bury together in manure pits. They also plant, weed, reap, thrash, winnow, and husk rice. They were formerly tenants, but have lately become landholders. Like the Konkan Maráthás they stand at the head of the Shudra castes. Sherogárs rise early, and wash. Except those who are employed as messengers the men go to their fields; of the women some gather cowdung and leaves for manure and others remain at home to cook. The men return about nine and take rice porridge for breakfast. After breakfast they talk and joke, in which they have considerable cleverness, till three, when after dining they again go to work. They come back by sunset, sup between eight and nine, and go to bed. A family of five spends about 12s. (Rs. 6) month. Their

family gods are Raulnáth and Nirankár whose shrines are in Goa. They also worship all Bráhmaṇ and village gods, and Musalmán saints or *pírs*. They believe in the power of evil spirits, and have great faith in soothsaying and sorcery. They make pilgrimages to Gokarn, Tirupati, and Dharmasthal. They employ Havig Bráhmaṇs to perform marriage puberty and death ceremonies, and show them great respect. Their spiritual Teacher is the head of the Smárt monastery at Shringeri in Maisur. Girls are married between eight and eleven and boys between fourteen and eighteen. The men wear the sacred thread. Polygamy is practised, widow marriage forbidden, and polyandry unknown. The heads of widows are not shaved. They burn their dead except infants who are buried. They mourn ten days, and on the twelfth feast the caste and present a person of the same sex and age as the deceased with a suit of clothes, a metal plate, and a small pot. Dinners are repeated every thirtieth day after the death for a year, on the last day of the twelfth month, and afterwards on the first day of every year during the lifetime of the children of the deceased. A general commemoration of the dead is held during the second half of *Bhádrapad* (September - October). Social disputes are settled by committees of the caste under the presidency of headmen. Each village has its headman called *budrant*. Ordinary disputes are disposed of by the committees, but serious matters are reported to the Teacher who passes his decision on the proceedings forwarded to him through his representative the *áchúrya*, who is a Smárt Bráhmaṇ. The Teacher punishes with fine or expulsion according to the gravity of the offence. A person who has been put out of caste may be allowed back on paying the Teacher a certain sum through the *áchúrya*. They are skilful cultivators and are likely to rise to importance as they send their boys to school and are gradually improving their condition.

Padtis, numbering about 2913 of whom 1515 are males and 1398 females, are found in Kárwár and Kumta. They belong to two classes, Kánarese and Konkani. Kánarese Padtis make salt, and Konkani Padtis labour. The two divisions neither eat together nor intermarry. They are short, dark, and regular-featured. Some speak Kánarese at home and others Konkani. Most live in huts or sheds with mud walls, thatched roofs, narrow verandas, and small yards with a sweet basil plant in the centre. Their common food is rice and fish, but they eat flesh when they can afford it and drink liquor though not to excess. The men wear the loincloth, the headscarf, and a folded blanket either on their heads or on their shoulders, with gold ear and finger rings and silver girdles; the women wear the ordinary robe the skirt hanging from the waist to the knee and the upper end drawn across the shoulder and breast. They wear no bodice, and have gold silver or brass ornaments like those of the Halepaiks. They are dirty, hardworking, honest, thrifty, and sober. Most are tenants and in poor circumstances; a few make salt; the rest are day-labourers. Besides keeping the house the women help the men by working in the fields. Children herd cattle, take care of the house, and watch crops. Most borrow money at high interest for their weddings. Between interest due to moneylenders and to

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Padis.

landlords in return for advances of seed and for the use of cattle and field tools, little is left. They rank next to Gám Vakkals. Their daily life and expenses do not differ from those of the Hálvakkí Vakkals. They worship the ordinary Bráhmaṇ and village gods, and observe all local holidays including the *bhānds* and *jatrás*, and have faith in soothsaying and sorcery and in the power of spirits. They employ Joishis to perform their ceremonies and treat them with great respect. They marry their girls between ten and twelve and their boys between fourteen and eighteen. They consider themselves impure for ten days after a birth or a death. They are cleansed on the eleventh by bathing and drinking water touched by the Joishi, and, after being purified, they feast their castemen. Women are impure four days in every month, when they bathe and wash their clothes. Widow marriage and polygamy are allowed. Social disputes are settled by committees of the caste under the presidency of *budvants* or hereditary headmen.

Uppu Náders.

Uppu Náders, numbering 2110 of whom 1100 are males and 1010 females, are found in considerable strength along the Kumta, Honávar, and Ankola coast. They are said to take their name from the Kánarese *uppu* salt and *nádu* a village. Their names, surnames, parent stock, and patron god are the same as those of the Torke Náders. The two castes neither eat nor intermarry, but do not differ in appearance, speech, house, food, dress, or character; both are husbandmen and the style of living of both is closely alike. Their girls are married between nine and twelve and their boys between fourteen and twenty. Widow marriage and polygamy are allowed, and polyandry is unknown. They burn their dead. Their social organization does not differ from that of the Torke Náders. They have the same three circles, Ankola, Mirján, and Chandávar. The head of Ankola lives at Tenkankeri, the head of Mirján at Mádangeri in Kumta, and the head of Chandávar at Unalli. All are subject to the Tátyáchári of Tirupati in North Arkot. Several of their boys are being taught Kánarese at Belekeri, Ankola, and other villages.

Panchamsalis.

Panchamsalis, numbering 1946 of whom 1140 are males and 806 females, are found in the Sirsi, Siddápur, Yellápur, and Haliyál sub-divisions. They are Lingáyats and do not differ in any particulars from Banjigs and Mallavs with whom they eat but do not intermarry.

Kot Vakkals.

Kot Vakkals, numbering 1822 of whom 1003 are males and 819 females, are found above the Sahyádris in Siddápur and Sirsi. Kot Vakkals or bagmen get their name from being chiefly employed in covering bunches of tender betelnuts with bags made of the canvas-like sheaths of the betel-palm, which shelters the fruit bunches when tender and protects them from heavy rain. They are a sub-division of the Gauda or Vakkal caste; but neither eat nor marry with any other branch of it. Both men and women are middle-sized; strong, and dark. Their home tongue is Kánarese, like the speech of the Hálvakkí Vakkals. Their houses do not differ from those of Hálvakkí Vakkals. Their staple diet is rice and *rági*, but they occasionally eat fowls and goats offered in sacrifice. They drink no spirituous liquor. Both men and women dress like Hálvakkí Vakkals.

and like them are simple, hardworking, thrifty, and orderly. They work as gardeners and field labourers, and do not differ in condition from other cultivating castes. They rank next to Hálvakkj Vakkals, and do not differ from them in their daily life or expenditure. Their chief objects of worship are the village deities to whom they offer goats and cocks. Their family god is Venkatramana of Tirupati and they make pilgrimages to his shrine. Their girls are married between ten and twelve and their boys between fourteen and eighteen. Widow marriage and polygamy are forbidden and polyandry is unknown. They burn their dead and mourn ten days. Each village has a caste-headman or *gauda*. Their social disputes are settled at meetings of the men of the community under the presidency of the *gauda*. They do not send their boys to school nor take to new pursuits.

Jains, numbering 1658 of whom 898 are males and 755 females, are found in small numbers at Bhatkal, Murdeshvar, Kumta, Sonola, Banvási, and Mundgod. The word Jain means conqueror from the Sanskrit *jī* to conquer. According to Mr. Rice the Jains appeared in the Karnátak about the same time as the Buddhists, that is in the third century before Christ.¹ The Jain faith was predominant in the Karnátak during the early centuries after Christ. It suffered from the attacks of the Kōngu or Chera kings in the third or fourth century² and again in the eighth century from the success of Shankarāchārya and from the introduction of northern Bráhmans by Mayurā-varma of Banvási. From the eighth to the eleventh century the Kalachurya chiefs of Humcha in north-west Maisur, and, until 1117 or 1132 the Baláls of Dvāra-samudra in west Maisur favoured the Jains. The conversion to Vaishnavism of the great Balál chief Vishnu Vardhan (1117-1137) was a severe blow to the upland Jains³ and their power was further impaired in the fourteenth century by the rise of the Lingáyat faith at Kalyán. The coast Jains seem to have escaped this loss of power, as, according to the Arab historian Rashid-ud-din, in 1290, all the Hindus of the Malabár coast from Sintakula or Sindabur to Quilon were Samanis or Jains.⁴ Both of the Vijayanagar dynasties (1330-1480 and 1480-1560) though not Jains were friendly to the Jains. After the fall of Vijayanagar (1556) in the south of Kánara the Gersappa and Bhatkal chiefs continued Jains till their overthrow by Venkatappa Naik of Bednur about 1600 and in the south the Sonda chiefs remained Jains till Sadashiv was converted to the Lingáyat faith in the latter part of the seventeenth century. In the south about 1600 the Bednur conquerors almost exterminated the Jains. At present the chief Karnátak seats of the Jain faith are in Maisur, at Shrávan, Belgol, Maleyur, and Humcha.⁵ In appearance and character Jain saints are closely allied to Buddhist saints.

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Kot Vakkals.

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¹ Mysor, I. 313.

² Mysor, I. 314.

³ According to Buchanan (III. 123 and Wilks' South of India, I. 514), Vishnu-vardhan treated the Jains with savage cruelty; according to Wilson (Mack. Coll. 2nd Ed. 65) he did not molest them.

⁴ Elliot and Dowson, I. 68.

⁵ Rice's Mysor, I. 340, 374; Buchanan's Mysor, III. 123, 134, 166, 173, 234; Wilks' South of India, I. 514; Wilson's Mackenzie Collection, 2nd Ed. 38, 40.

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Jains.

Both seem taken from one original. They have the same tenderness for life and nearly the same rules of conduct.¹ Jains differ from Buddhists chiefly in acknowledging an Eternal Mind and in having many more ideas in common with modern Bráhmanism, its caste system, its ceremonial impurities, and its respect for Bráhman gods. How far these beliefs and observances were absent from the life of ordinary Buddhists even in early times is doubtful. The opinions which distinguish the Jains from Bráhmanic Hindus are their extreme tenderness for life, their denial of the divine origin of the Veds, and the reverence they pay to certain saints or Tirthankars, who, by the practice of self-denial and other virtues, are believed to have gained a position higher than that of the Bráhmanic gods. The names in common use among men are, Padmappa, Anantayya, Adrappa, Nágappa, Ráyappa, and Chandrappa; and among women, Padmavva, Sarasvatavva, Sávitri, Nágavva, and Devki. Their surnames are local, marking their birth-place or country; they are not taken into account in settling marriages. The Jains of Belgaum, Dhárwár, North Kánara, and South Kánara eat together; but the North and South Kánara people alone intermarry. Almost all the lay Jains of North Kánara are husbandmen. Their family god, Jineshvar, Arhat, or Parmeshvar, has temples at Gersappa, Bhatkal, and Sonda, and their patron goddesses, Padmávatí, Jvála, Kushmánddevi Káli, and Gauri, have shrines in almost all Jain settlements. The Kánara Jains belong to three divisions, the Chaturths, the Tagar-Bogárs, and the Priests. They have no badges or *devaks*. The Chaturths and the Priests eat with each other but do not intermarry; and both of them hold aloof from the Tagar-Bogárs, whom they look upon as inferior though they do not differ from them in religion. The Priests are again divided into Indra or family priests and ascetics *yatis* or *svámis*, and the ascetics into Digambaras that is sky-clad or naked and Shvetambaras or white-robed. The Digambaras, according to rule ought to be always naked; in practice they are never without clothes except at their meals. The rule of nakedness is strictly observed in Digambar images, which have no covering of any kind, not even colour or an ornament. The Shvetambaras dress in white and adorn their idols with earrings and other jewels. The two sects differ in other points, the Shvetambaras holding that there are twelve heavens and sixty-eight Indras, and the Digambaras that there are sixteen heavens and a hundred Indras. The number of ascetics of either class is small. They are friendly towards each other; a Digambar may become a Shvetambar and a Shvetambar a Digambar. Ascetics do not attempt to spread their religion and laymen are indifferent to sectarian differences. The ascetics keep up the order by buying children from Jain parents and making them their disciples. Parents sometimes vow to devote their children to the service of Jina and give them to ascetics who make them their disciples. There are no female ascetics in Kánara. The daily life of a Kánara Jain ascetic is almost the same as that of a Gujarát Jain ascetic.

¹ So close is the resemblance that Mr. Rice (Mysor, I. 374) holds that Mahávíra the last Jain saint and Gautama the last Buddhist saint are the same.

The ascetics cannot be distinguished by their appearance from laymen, and, among the ascetics, the Digambaras cannot be told from the Shvetambaras. Both men and women are tall and well-featured, the men being darker than the women. Their Kánarese does not differ from that spoken by other husbandmen. They live in one-storied houses with mud walls, thatched roofs, verandas, and front yards with sweet basil plants. Their common food is rice and vegetables. They neither eat flesh nor drink liquor. They are great eaters. Their special dishes are *holige* or wheat flour bread stuffed with boiled pulse and molasses and eaten with milk or clarified butter. The men wear the sacred thread; the waistcloth, the shouldercloth, and a small red headscarf; and the women the robe, passing the skirt between the legs and drawing the upper end across the shoulder and breast. They also wear a bodice with short sleeves and a back. The women wear their hair in a braid like Váni women and the men shave the head except the top-knot, and the face except the moustache. Their ornaments do not differ from those of the other coast classes. They are thrifty, mild and orderly, but not hardworking. Most are husbandmen, and a few are petty traders, dealing in grain, cloth, condiments, and betelnut and leaves. They rank with traders. They rise early and are afield before daybreak, returning home about ten and breakfasting on rice porridge. After breakfast they rest till one, when they dine, go to work, and return at sunset. The women besides minding the house help the men in the field. A family of five spends about 10s. (Rs. 5) a month. They worship the Jain saints or Tirthankars, and reverence Bráhmaṇ gods and village deities as the servants of the Almighty Jineshvar, offering to all cooked rice, fruit, and flowers. In most houses they keep a figure of Jineshvar in the form of a man, and worship it with offerings of flowers, fruit, and cooked food; and by waving before it burning incense and lighted lamps. This daily worship is performed by one of the male members of the house, women being forbidden to perform it. The family priests, who are married and are called *pujáris* or *purohīts*, hold their position hereditarily and are supported in the same way as Bráhmaṇ priests. They serve in the temples of Jinas and Devis, and act as astrologers, drawing up horoscopes, and fixing the time for ceremonies according to the same system of astrology as is in use among Bráhmaṇs. As family priests they perform the same duties as Bráhmaṇ priests and are much respected. A layman by learning the profession can become a priest; and a priest can give up his profession and become a layman; but marriages between priests and laymen cannot take place. Their special holidays are the ninth and the fifteenth days of the bright half of *Ashádh*, (June-July), *Kártik* (October-November), and *Phálgun* (February-March), which are kept as feasts; the eighth and the fourteenth, that is the days before, being kept as fasts. Of the ordinary-Hindu holidays they observe *Yugádi* and *Shimga* in March-April, *Nág-panchami* in July-August, *Shrávani Pournima* in July-August, *Ganesh-chaturthi* and *Anant-chaturdashi* in August-September, *Dasra* in September-October, and *Diváli* in October-November.

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Jains.

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Jains.

The Jains¹ believe that the universe is uncreated and eternal. They divide it into three parts, the *pátál* or under world, the *bhulok* or middle world, and the *ákásh* or upper world. They believe that the *pátál* or under world consists of three sections *adhogati*, *narak*, and *pavanlok*. *Adhogati* is a hopeless hell where the souls of the damned crawl; *narak* is a hell with hope in which sinners with a strain of good have the chance of atoning their sin and are then sent to transmigrate; *pavanlok* is a purgatory from which after a course of purifying punishment the souls of the faulty good rise to heaven. Above the purgatory or highest part of the under world comes the earth, *bhumi* or *bhulok*, of land and water divided into several parts each inhabited by a separate class of creatures. The upper world or *ákásh* has also several divisions. The lowest is the home of the demons *mantralok*; the second is the home of a class between men and demigods called *vidyádhar*s; the third is the home of the demigods or *devlok*; and the highest is *mokshalok* the world of bliss and the home of the Supreme Being, the Eternal Mind. With the Eternal dwell the seventy-two saints or favoured ones of whom twenty-four belong to a past cycle, twenty-four to the present cycle, and twenty-four to a cycle which is to come. These saints are believed to have been endowed with all knowledge, to have understood all ceremonies, and to have read the thoughts of men. They are believed to be equal with the Eternal and to deserve the same honours. The twenty-four saints of the past cycle receive no worship. Divine honours are paid only to the twenty-four saints of the present cycle, who have thirty-six attributes in common and certain personal peculiarities in colour, stature, and age. Two of them are white, two yellow, two red, two blue, two black, and fourteen are golden or yellow-brown. The height and age are arranged according to a gradually decreasing scale from Rishabhadev the first saint, who was five hundred poles high and lived a life of 8,400,000 great years, to Mahávir the last saint, who did not exceed the ordinary size of a man and lived only forty years. The object of special Jain reverence in Kánara is Gautama, a disciple of Mahávir and variously named Indrabhuti, Tirthankar, and Jina. His images, which are generally standing, have crisp curly hair, thick lips, and a black skin, with the hands held straight down close to the sides. He is worshipped both by Digambars and Shvetambars with offerings of fruit and flowers, and by waving lighted lamps and burning incense before his face. They also keep the images of other Tirthankars in their temples, monasteries, and houses, which are either seated or standing according to the descriptions given in their holy books. The Eternal is known as Arhat, Argan, or Jineshvar. He has one thousand and eight sacred names and receives the homage of the three worlds. He is all-knowing, all-powerful, all-present; in him everything has been, is, and will be without beginning and without end. He does not create, but shows grace mercy and love to all living beings. For the happiness of all living beings he has revealed the twelve Jain scriptures or *veds*, and has declared that the Jain scriptures, the world,

¹ This account of the Jain faith as far as possible represents the religious ideas and beliefs of pious and intelligent Kánarese laymen.

time, the soul, duty, and virtue shall last for ever. He is shown with four beautiful faces, seated under an *ashok* tree, and adorned with three wheels of justice and a triple umbrella. According to the Jains the Bráhmānic gods, including Shiv, Brabma, Vishnu, and Ganpati, are followers of Arhat. Both laymen and ascetics therefore reverence them though with a lower reverence than that paid to the Tirthankars. Of the Bráhmānic gods the most revered by the Jains are Shiv, Vishnu, Rám, Krishna, and Vithoba. They worship the *shaktis* or mothers with decent rites and say that Vithoba is a Jain god. They keep the images of these gods in their houses and temples, visit their shrines, and make vows to them.¹ In spite of their reverence for Bráhmānic gods they are as indifferent to Bráhmāns as they are to Lingáyats.² Of animals they revere the cow and worship the cobra; and of plants and trees they worship the *pimpal* and the *ashok* trees and the basil plant. They worship stones in the form of village deities, and believe in spirits, devils, witchcraft, and soothsaying. They have also well-disposed spirits of their ancestors whom they please but do not worship. They think that the spirits of unmarried men, pregnant women, of persons killed by accidents, and of the greedy dead haunt their old homes and annoy the living. When a sick man raves or is struck senseless he is believed to be possessed by a spirit. They apply to a soothsayer of their own or of any other caste to drive out the spirit, the Jain methods of exorcising not differing from those adopted by other mediums. They resort to black magic or sorcery, *jádu*, to be revenged on an enemy, and with this object employ men of any caste who are expert in the use of charms and spells. They believe in good and bad omens and think that iron has power over spirits. Among the Jains the chief rules of conduct are not to kill, not to lie, to be humble-minded, not to covet, to have no strong wishes, not to eat after sunset, not to drink liquor or unstrained water, and not to eat figs, banyan pipal or jujube berries, poppy-seeds, snake-gourds, or other many-seeded fruits or vegetables. Opium, asafoetida, garlic, radishes, and mushrooms are also forbidden. Altogether there are 12,000 observances. No layman can hope to keep them all; therefore eternal bliss is possible only for an ascetic. Quarrels with Lingáyats, with Gujarát Jains, or among themselves between Digambars and Shvetambars are unknown. They formerly used to make converts; they now make no attempt to spread their religion. The Jain faith seems to be slowly dying.

When a woman is pregnant for the first time, she goes to her parents' house to be confined. In the seventh month of her pregnancy she is dressed in a new robe and decked with flowers and ornaments. She is made to sit by the side of her husband, her lap is filled with rice a cocoanut and betelnuts and leaves, and

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Customs.

¹ Buchanan (Mysor, III. 83) notices in South Kánara that though there were Bráhmānic gods in Jain temples they were never worshipped. If a Jain wished to worship a Bráhmānic god he worshipped him in a Bráhmānic temple.

² Wilks (South of India, I. 514) notices that in 1800 there were about fifty Bráhmān families among the Mysor Jains and that in the Jain temple the priest was a Bráhmān. Buchanan (Mysor, III. 80) notices that the South Kanára Jains had Bráhmāns who acted both as temple and as house priests.

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lighted lamps are waved round her and her husband's faces. They employ a low-caste midwife, paying her 1s. (8 *ans.*) if the child is a boy and 6d. (4 *ans.*) if it is a girl. The child is bathed as soon as it is born, and for eleven days the mother and child are considered impure and kept apart. On the sixth day they perform the same *satti* ceremony as Bráhmanic Hindus and lay an iron nail under the child's bed. No paper is left for Brahma to write the child's destiny. On the eleventh day the mother and child are purified by the Jain priest or *purohit* who offers a *hom* or fire offering in the house, and kinsmen and neighbours are asked to dine. The eldest member of the house, either man or woman, lays the babe in the cradle, and, according to its sex, names it in a loud voice after the eldest deceased member of the family, and drops into its hands a gold or a silver coin. The guests repeat the name, place copper or silver coins in the child's hand, and feed on rice, curry, and *páisa* that is rice molasses and cocoanut milk cooked together. No twelfth day ceremony is observed and the mother does not worship water at the well. The child is not presented to the sun and no horoscope is drawn up. Between the ages of two and three boys are shaved by the village barber who is given 6d. (4 *ans.*), half a pound of rice, and a cocoanut. After being shaved the boy is bathed by the people of the house. The observance ends with a feast to kinsmen and friends. When a boy is between ten and twelve arrangements are made for girding him with the sacred thread: these are the same as the Bráhman arrangements and are made by the priests. His parents, with their Jain family priest or *purohit*, go to their spiritual Teacher or *guru* of whom there are two in Kánara, in Sonda and in Mudbidra. Early on the day fixed the boy is bathed and led by his parents to the Teacher, who purifies him with the five products of the cow, girds him with the sacred thread, and teaches him the sacred prayer. Then the family priest kindles a sacred fire and is paid 8s. (Rs. 4). The ceremony ends with a feast to the caste people. Boys are married between eight and sixteen and girls between eight and eleven. Proposals for marriage come from the parents of the boy, and the time for the wedding is fixed after consulting the family priest or *purohit*. They build marriage booths with a lucky post or *muhurtmed* in the centre, bring earthen pots from the potters, and, on the second day after the marriage, use them in bathing the bride and bridegroom. On the evening before the day fixed for the wedding, both in the house of the bride and of the bridegroom, the family priest or *purohit* worships the Tirthankars and a dinner is served to the guests. Next morning musicians play and in their own houses the bridegroom and bride are rubbed with turmeric paste and bathed in warm water. The bridegroom is clothed in a waistcloth, a shouldercloth, and a headscarf over which is set the marriage coronet. He holds in his hand a couple of betelnuts and leaves and bows to the family gods. Meanwhile the priest fills with rice a metal pot or *gindi*, and, on the mouth of the pot, lays mango leaves and on the leaves a cocoanut, and sets the pot on a tray. The bridegroom and his people start for the bride's house, his sister carrying the tray with the pot. When he reaches the

bride's her father comes out with two cocoanuts which he places in the bridegroom's hands and leads him to the family gods, where the bridegroom lays the nuts and prostrates himself before the gods. After worshipping the gods he comes from the house and sits on a low wooden stool in the marriage booth. Then the bride is led out and seated on another stool placed alongside of the bridegroom's. The bride and bridegroom are then stripped to the waist and the bridegroom rubbed with turmeric by five women of the bride's party and the bride by five women of the bridegroom's party, who sing merry songs in Kánarese. Near the stools are two earthen pots called *kumbhakils* filled with water. The bridegroom's nearest relation presents the bride with a new robe in which she is dressed on the spot with such ornaments as the bridegroom can afford to give her. Both are then led by the girl's father to a raised seat or altar before which they stand opposite each other, separated by a cloth curtain held by two men. The Jain priest or *purohit* then chants texts, and, when the lucky moment comes, the cloth is drawn aside, and the bride and bridegroom throw wreaths of flowers round each other's necks and the parents join their right hands and pour water over them. Gifts of money or *dakshina* are made to the *purohit* and alms called *bhiksha* to Havig Bráhmans who come for charity. The guests put rice on the brows of the newly married pair, throw grains of rice over their heads, and wave lighted lamps round their faces. The second and third days are spent in feasting, rice being sprinkled on the brows of the happy couple and lighted lamps waved round their faces in the mornings and evenings. On the fourth morning the two water-pots or *kumbhakils* are worshipped and the water is thrown away. The pair then bathe, dress in white, and stand before the door of the marriage booth, and the washerman spreads on the ground a newly washed white cloth. The bridegroom lifts the bride in his arms and walks over the cloth and sets her down at the entrance of the house. The white clothes worn by the bridegroom and bride are presented to the washerman, who is also paid 1s. (8 ans.) in cash, a pound of rice, and a cocoanut; the priest's fee is 8s. (Rs. 4). On the fifth day the bride and bridegroom sit together in the yard and bathe throwing water on each other; after dinner they play at odds and evens with betelnuts. When a girl comes of age a sacred fire or *hom* is kindled and the same practices are observed as among the trading classes. Widows are not allowed to marry, but their heads are not shaved.

When fatal symptoms set in water sweetened with sugar is dropped into the dying man's mouth and the nearest of kin sits by his side. When he has breathed his last the family priest is sent for, who prepares a sacred fire, bathes and dresses the body, wraps it in a white shroud, and lays it on a bamboo bier. The bier is carried by four men, while the son of the deceased, or if he has no son one of his nearest of kin, walks before the bier carrying fire in an earthen jar. The women wait in the house wailing but do not beat their breasts like Gujarát Jains. When they reach the burning-ground the mourners make a funeral pile, place the body on it, and set it on fire. The death of a layman or a priest is not an occasion

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for joy and no music is played either when the body is being carried to the burning-ground or while it is burning. The impurity caused by a death ends on the tenth day. On the tenth the *karmapuja* and on the anniversary the *varshadina* ceremonies are performed to save the dead from the torments of purgatory and hell. On the eleventh day the family priest gives the mourners the five products of the cow, but they do not freely mix with their caste-fellows till the sixteenth day. On that day they perform a ceremony called either the water-pot purification *kalashábhishhek*, or the corpse purification *mritábhishhek*. The mourners collect nine to 108 earthen pots, each able to hold about a quart, and a large jar able to hold four gallons. The mourners go with the pots to their temple and fill the large jar from the temple well. The large jar is then worshipped by the priest and brought into the temple. The small pots are also filled with water, the mouth of each is stopped by a cocoanut, and they are set before the image of the temple god each on a heap of one or two pounds of rice in which a half-*anna* (½d.) or a silver two-*anna* (3d.) bit are hid. All are then covered with a new white cloth and worshipped. The jar is worshipped by itself and the pots together. After this the temple god is worshipped and sweetmeats are offered to it, and the water of the pots is poured over the head of the image, and strained cooked rice is sprinkled on the floor of the temple yard. This ceremony lasts during a whole night. The priest is given 4s. (Rs. 2) in cash, all the fruit and rice, and part of the cloth which has been used. Unlike those of Bráhmaṇ ascetics the bodies of Jain ascetics are burnt. The death of an ascetic is a joyful event as his soul is believed to pass to eternal bliss in Ahmindralok or Indra's heaven. Others according to their deeds go either to *adhogati* the hopeless hell, to *narak* the hell with hope, or to *pavanlok* or purgatory. They build no tombs and write no inscriptions in honour of their dead. They have hereditary village headmen called *budvants*, who are subject to the spiritual guides or *bhathkarnis*, who are ascetics, and whose chiefs, the senior ascetics of the orders, live at Sonda in Sirsi and at Mudbidre in South Kánara. The village headmen settle common social disputes with the help of a council of castemen. Serious cases are referred to the spiritual Teachers whose orders are enforced on pain of loss of caste. They are not well off and neither send their children to school nor take to new pursuits.

Sudirs.

Sudirs or **Shudras**, numbering 1209 of whom 651 are males and 558 females, are found in small numbers in Haliyál and Yellápúr, mostly in villages with a mixed population. The names in ordinary use among men are, Vithal, Govind, Gopál, Lakshman; and Náráyan; and among women, Lakshmi, Párvati, Bhágirathi, Yamni, and Ganga. They have no clan names but have place names for surnames of which the commonest are, Sáṅgekár, Guñjikár, Báṇdodkár, Mulekár, and Lájekár, all villages in Goa. Families bearing the same surname do not intermarry. There are no subdivisions. Most are dark but a few are wheat-coloured, and they do not differ from Kulvádis in appearance. Their home tongue is Konkani with a large mixture of corrupt Maráthi which they talk in a peculiar shouting tone. The walls of their houses are either

of mud or wattled reeds and the roofs are thatched or tiled. They are one-storied and stand in rows and a few by themselves in gardens or near fields. Their common food is rice, *rāgi*, millet, and fish, and they eat meat and drink liquor. Some smoke hemp flowers and others take opium. They eat flesh and drink liquor whenever they can get them and are greedy eaters and poor cooks. As a class they are dirty and untidy in their dress. The men either wear the waistcloth, shouldercloth, coat, and headscarf, or the loincloth, headscarf, and blanket. The women wear the skirt of the robe passed back between the feet, with a bodice with short sleeves and a back. They are fond of yellow and sweet-scented flowers. Girls under five wear gowns with cloth caps and after five narrow robes and bodices. Both men and women wear all the ornaments used by other husbandmen. Their cloths are mostly of local make and bought in shops near their homes. They are hard-working, honest, thrifty, and orderly. Their hereditary calling is husbandry. Besides field work the men serve as messengers and domestic servants, and men women and children work as unskilled labourers. As husbandmen they rent lands from the holders generally on condition of equally sharing the produce. Their daily hire as labourers is generally 6*d.* (4 *ans.*) for a man, 3*d.* (2 *ans.*) for a woman, and 1½*d.* (1 *anna*) for a child between twelve and fifteen. House servants, besides their keep, are paid about 4*s.* (Rs. 2) a month. Their busy season is from June to October and their slack season from December to April. As a class they are well employed and fairly off. A few marry their children without running into debt but most have to borrow. Even those who are in debt work themselves clear sooner than the peasants of the sea coast. They rank with Hálvakkī Vakkals and Nádors and hold aloof from shoemakers, Mhárs, and other depressed castes. In the busy season (June to November) they work all day hardly stopping for their meals. The first meal is taken in the early morning before going to work, the second at midday which they generally eat at home, and the third about eight in the evening. Their slack season is passed in house work and in visiting neighbouring villages where they have relations or where fairs are held. A family of five spends about 14*s.* (Rs. 7) a month. Their house costs from £10 (Rs. 20-Rs. 100), their furniture 10*s.* to £2 (Rs. 5-Rs. 20), and their marriages £5 to £15 (Rs. 50-Rs. 150). They are religious and worship all Bráhmaṇ gods as well as local village gods and goddesses. They employ Bráhmaṇs to perform their ceremonies and show them much respect. They have strong faith in soothsaying and ghosts, offer blood sacrifices to village gods, and go on pilgrimage to Benares, Pandharpur, Gokarn, and Rameshvar. Their spiritual Teacher is the head of the monastery at Shringeri in Maisur, to whom they pay contributions, which are collected by his representative called *shástri*. Their customs and social rules do not differ from those of the Gongdikárs. They have lately begun to send their boys to school.

Hanbars, numbering 795 of whom 422 are males and 373 females, are found above the Sahyádris, living mostly in villages mixed with other people, chiefly in the Sirsi sub-division. They are said to have

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come from Kalyán in the Nizám's dominions, but all communication with their Kalyán caste-fellows has ceased. Their home tongue is Kánarese. Their household gods are Birappa, Hanumanta, and Shinghosanna, whose images they keep in their houses and worship daily. They have no badges or *devaks*. Families who have the same gods are considered to belong to one stock and therefore to be too closely related to allow of intermarriage. The names in common use among men, to which *gauda* is generally added, are, Ráma, Bhiku, Tammanna, Bába, Bála, Nágya, Bira, Venkya, Hanma, and Malla; and of women, Mallu, Tulsi, Gangu, Devku, Sáju, Ávu, Rámakka, Báiki, and Báya. They are divided into Hale or old Hanbars and Hos or new Hanbars who neither eat together nor intermarry. They speak a corrupt Kánarese with a large mixture of corrupt Maráthi words. They are dark, short, and disposed to stoutness. Their houses are one-storied with wattled reed walls and thatched roofs. The furniture includes low wooden stools, palm-leaf mats, rattan boxes, copper and brass pots, and a couple of small metal lamps. Their common food is rice and *rági*. They may eat flesh and drink liquor, but because of its costliness they seldom touch flesh except mutton on the last day of *Dasra* (September-October). They are moderate eaters but not good cooks, their special dish being *páisa* that is rice molasses and cocoanut milk. The men wear the loincloth, the shoulder-cloth, the blanket, and the headscarf; their ornaments are gold earrings and silver wristlets and girdles. The women wear the robe, passing the skirt back between the feet and drawing the upper end over the head like a veil. The women have gold ornaments for the head ears and neck, and silver bell-metal or tin wristlets, bracelets, and toe-rings. Both men and women keep a store of holiday clothes. They are hardworking, thrifty, honest, even-tempered, and orderly, but dirty. Their only and hereditary profession is husbandry. Children begin to work at about eight and from eight to twelve they herd cattle and gather cowdung. Women, besides minding the house, help the men in the fields. Most of them own small farms which they till with their own hands. They are above want and are free from debt. They rank next to Marátha Kunbis, Hálvakki Vakkals, and Lingáyats; and claim to be superior to Lohárs, Badigis, and Thákurs. They breakfast between seven and eight and work in the fields till sunset, stopping to dine about one. In large families the cooking is done in turn by one or more women according to the demand for labour. They sup immediately after their return from work. Their busy season is from June to December and their slack season from January to May. A family of five spends about 14s. (Rs. 7) a month. Their marriages cost £5 to £10 (Rs. 50 - Rs. 100), and they spend little on their houses except labour, as the materials are free. They reverence all local gods, their chief holidays being *Shimga* in March-April, *Ganesh-chaturthi* in August-September, and *Dipaváli* in October. Their family priests are Karháda Bráhmans and their spiritual Teacher is the head of the Shringeri monastery in Maisur. They treat their priests with much respect and pay tithes to the Teacher. They have faith in soothsaying and ghosts and offer

blood sacrifices to village deities. The Teacher gives them flowers which have been offered to his house gods and passes decisions on matters referred to him. He seldom comes in person, but sends his deputy or *párupatyagár* to recover his dues and to act for him. On the sixth day after birth the spirit of the sixth or *satti* is worshipped and four caste-women are feasted. On the twelfth day all the people in the house bathe and drink water which is brought from the house of the family priest. The lap of the mother is filled with rice, a cocoanut, and a couple of betel leaves and nuts. On the thirteenth day the child is laid in the cradle and named. Boys are shaved by the village barber between two and three, the barber receiving one pound of rice and a small handkerchief. Boys are married between ten and twenty-five and girls between eight and twelve, but there is no strict rule against girls remaining unmarried after they come of age. Marriage and death are the only ceremonies which require the help of a Bráhmaṇ. Widow marriage and polygamy are allowed and practised and polyandry is unknown. On the fourth day after a girl comes of age a few caste-women, generally relations, bring rice, betelnuts and leaves, and flowers, and deck the girl with the flowers and lay the nuts and leaves in her lap. They burn their dead and mourn ten days. On the fifth they drink water which is given them by the family priest. They have no hereditary headman and settle social disputes at meetings of the castemen. Breakers of caste rules are either fined or put out of caste.

Sa'dars, numbering 499 of whom 255 are males and 244 females, are found in Yellápur, Haliyál, and Sirsi, living in towns and villages along with other people. Some of them are said to have come from Dhárwár and others from Maisur. Their home speech is Kánarese. The common names of men are, Bassappa, Kallapa, Ningappa, Yellappa, Gadigappa, Irappa, and Sangappa; and of women, Bassavva, Ningavva, Yellavva, Gadigavva, Iravva, and Sangavva. They have no surnames. Some of them have Kundgol, Basvanna, and Kuknur Dyámaṇṇa for their family god and goddess, whose shrines are in Dhárwár and Maisur. They are divided into Kumbalbadka Sádars and Yetrik Sádars who eat together but do not intermarry. They are short, dark, muscular, and round-faced; their home tongue has a large mixture of Maráthi. They live in one-storied houses with mud or laterite walls and tiled or thatched roofs. Their furniture includes low wooden stools, palm-leaf mats, copper pots, and brass lamps. Their houses are generally built in lines. Their staple diet is rice, *rági*, millet, and split pulse. They smoke tobacco and hemp, but neither drink liquor nor eat flesh. They are not good cooks and are moderate eaters. Their special dishes do not differ from those of Banjigs. The women wear the robe without passing the skirt between the feet. They cover the head with the upper end like a veil, and wear a bodice with short sleeves and a back. The men wear either a narrow waistcloth or breeches, the shouldercloth or blanket, and the headscarf. Their clothes are generally dirty and of country make bought of native shopkeepers who import them from Dhárwár. Men as well as women use all the ornaments worn by Banjigs and like them have a

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store of good clothes for holiday wear. They are hardworking, thrifty, and well-behaved. Their hereditary calling is husbandry. The women work with the men in the fields and children begin to help at ten. Some who own considerable estates lease their land and live on the rents, and some cultivate them by employing their own caste people as labourers. When working as day-labourers the men get $3\frac{1}{2}$ pounds (5 *shers*) and the women $2\frac{1}{2}$ pounds (3 *shers*) of grain. They are busy in the rains and idle in the fair weather. They keep cattle and add to their income by selling milk and butter.

Some of them are large landowners and moneylenders. The rest though not rich are above want, but are obliged to borrow to meet marriage and other expenses. They rank below Banjigs and above Árers. During the rains men and women and children over ten, work during the whole day except a short rest after their mid-day meal. During the fair weather the women husk rice and make cowdung cakes, and men pass most of their time gossiping and smoking tobacco and hemp. A family of five spends about 12s. (Rs. 6) a month. Their furniture is worth £10 to £50 (Rs. 100 - Rs. 500), and their house £5 to £100 (Rs. 50 - Rs. 1000). A marriage costs them £10 to £100 (Rs. 100 - Rs. 1000).

As a class they are religious. Their spiritual Teacher is the head of the Lingáyat monastery at Chitaldurg in Maisur. They keep in their houses images of Kallappa, Basavana, Yellapa, and Kuknur Dyámavva. These images are worshipped every day after bathing when they offer them fruit, flowers, and cooked rice. They are adherents of the local Lingáyat priests, but they also treat Joishi Bráhmans with respect and employ them to perform their marriage ceremonies. Their principal holidays are, *Holi* or *Shimga* in March-April, *Yugádi* in April, *Nág-panchmi* in August-September, *Dasra* in October, *Dipáváli* in October-November. They go on pilgrimage to Ulvi, Kundgol, and Kuknur. They are not strict Lingáyats, they hate Vishnu and his followers, but they offer fruit and flowers at all shrines of Shiv and Párvati though they may be under the management of Bráhmans. Their ceremonies from birth to death do not differ from those of Banjigs. They have no hereditary headman. Their caste disputes are settled at meetings of adult castemen under the local *ayya* or Lingáyat priest. Minor breaches of caste rules are punished with fine. Widows who become pregnant, women who form intimacies with low caste men, and all who eat with other castes are punished by excommunication, after the sanction of the spiritual head has been obtained. They have begun to send their children to Kánarese schools, but they do not take to new callings.

Satárkars.

Satárkars, numbering 489 of whom 260 are males and 229 females, are found in small numbers in Haliyál. They are said to have come from Satári, a village in Goa near the British frontier and they still marry and eat with the Goa Satárkars. Their home tongue is a corrupt Konkani. The names in common use among men are, Mádu, Govinda, Ganesh, Bhima, Sántu, Guno, Nágo, Soma, Arjun, and Ráma.; and among women, Yashodi, Rámái, Jánki, Rádha,

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Lakshmi, Gopi, Lakmái, Rukmini, Bhágirathi, and Draupadi. Their family goddesses are *shaktis* or mothers called Ramanímáya, Sávitrimáya, Kelvámáya, and Náyakimáya. They have no stock names, surnames, or badges. Persons who have the same family goddess are held to belong to one clan between the members of which marriage is forbidden. They are dark, middle-sized, and strongly made. In speech they do not differ from Konkani Kunbis. Their houses are small and one-storied with mud or wattled walls and thatched or tiled roofs; their furniture is the same as a Konkani Kunbi's. Their ordinary food is rice, but they eat flesh, except beef, tame pork and bison, and drink liquor when they get it cheap. They are moderate eaters and poor cooks, their holiday dishes being fried rice and *udid* cakes, baked rice and *udid* cakes mixed with cocoa-kernel, and wheat cakes stuffed with pulse molasses and cocoa-kernel. The men wear the loincloth, the shouldercloth, and the headscarf; and the women wear a short-sleeved and backed bodice, and pass the skirt of the robe back between the feet and cover the head with the upper end. Both men and women wear ornaments of gold silver and bell-metal or tin. They buy their clothes off shopkeepers who bring them from Nandigad in Belgaum. Men generally dress in white and women are fond of flowers and of dull colours. They are hardworking, thrifty, even-tempered, and well-behaved, but rather dirty. They are husbandmen and field labourers, the men earning 6d. to 7½d. (4-5 *ans.*) and the women 3d. to 4d. (2-2½ *ans.*) a day. Some are house servants getting £1 4s. to £1 12s. (Rs. 12-Rs. 16) a year besides food. The women mind the house and help the men in the field. Their busy season is from June to December. Some of the petty landholders borrow at high interest especially to meet marriage expenses. They rank next to Maráthás, and along with Konkani Kunbis. Men women and grown children work from sunrise to sunset, with short rests for their meals. During the busy season from June to March their first meal is taken at home soon after sunrise, the second between eleven and twelve in the fields where it is brought by one of their women, and the third immediately after nightfall. A family of five generally spends about 12s. (Rs. 6) a month. Their houses cost almost nothing as they are built with the help of their neighbours. Their furniture is worth 10s. to £5 (Rs. 5-Rs. 50); and their marriages cost £8 to £15 (Rs. 80-Rs. 150). They daily worship family gods whose images they keep in their houses, and strongly believe in soothsaying and ghosts. Their chief holidays are *Shivarátra* in February-March, *Shingá* in February-March, *Gokul-áshtami* in August, *Ganesh-chaturthi* in August-September, and *Dipaváli* and *Kartiki ekádasi* in October-November. Their family priests are Karháda Bráhmans, and their spiritual Teacher is the head of the Smárt monastery at Shringeri in Maisur. They pay him tithes and receive from him flowers offered to the god of the shrine or *prasád* through his representative the *párupatyagár*, who makes yearly tours and settles social disputes. They offer blood sacrifices to the village gods and never go on pilgrimage. On the fourth day after a birth the house people are cleansed by drinking water brought from the house of the family priest. On the twelfth day the child is named and cradled. Boys

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are shaved about two and married between sixteen and twenty. Girls are generally married before twelve but there is no rule against their remaining unmarried till they come of age. Widow marriage is allowed, polygamy is rare, and polyandry is unknown. On the fifth day after a girl comes of age she is bathed and decked with flowers and jewels, dressed in a new robe, and her lap is filled with rice, a cocoanut, and betelnut and leaves. If the ceremony cannot be performed on the fifth day, it is done on any lucky day before the sixteenth. During her first pregnancy a woman is dressed, adorned, and presented with gifts in the same way as when she comes of age. They either burn or bury their dead, mourning three days, and then cleansing themselves by drinking water brought from the house of the priest. All ceremonies end with a caste dinner. On every new-moon crows are fed to please the family spirits. Breaches of social discipline are enquired into and punished by a committee of hereditary headmen called *budvants*, whose decisions, if no appeal is made to the Teacher, are final, and are enforced on pain of loss of caste. The headmen have power to inquire into all matters affecting the observance of caste rules. Trifling misdemeanours are punished with fines varying from 1s. to £2 (8 *ans.*-Rs. 20). Adultery between women and low-caste men and eating with lower castes are punished with excommunication. One-fourth of all fines is set apart for the village god and the rest spent in feasting the caste. They send their boys to school and do not take to new pursuits. As a class they are gradually improving.

Mális.

Mális, also called **Ka'mtis** and **Kunchgi Vakkals**, numbering 448 of whom 242 are males and 206 females, are found in Yellápur and Siddápur; generally in towns and villages. They take their name Kunchgi Vakkals from the cloak, or *kunchgi* which they wear during the rains. Their family god is Venkatramana, whose shrine is at Tirupati in North Arkot, and they seem to have come from Maisur as their patron goddess is Chandragutti whose shrine is in Sorba in Maisur. They have neither clan names nor family names. The personal names in common use among men are, Ráma, Venkatramana, Shankara, Shiva, Yellya, Linga, Bassya, and Kedári; and among women, Bassi, Lakshi, Párvati, Gangavva, Durgi, Devi, Venki, and Rámi. They are dark, short, and strong, and like the Hálvakki Vakkals are apt to grow stout. Their home tongue is a corrupt Kánarese, which like the Dhárwár dialect is largely mixed with Maráthi words. They live in lines of one-storied houses with mud walls and thatched or tiled roofs. Their furniture includes palm-leaf mats, low wooden stools, copper pots, and bell-metal plates. They are moderate both in eating and drinking. Their staple diet is millet, rice, and fish, but they eat mutton, poultry, and wild game when they can get them, and drink distilled and fermented liquor. The men usually wear short drawers reaching to the knee, with a cotton waistband, a shouldercloth, and a headscarf. Their ornaments are a silver belt and gold ear and finger rings. Some wear a narrow waistcloth and a short coat. The women wear the robe with the skirt hanging like a petticoat and the upper part covering the head like a veil, a short-sleeved bodice, and gold and silver ear, neck, nose, and wrist ornaments.

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Mális.

They also wear flowers of all colours and keep a store of rich clothes for holidays and grand occasions. Their every-day clothes are coarse and strong hand-woven Dhárwár cloth. Though not clean or tidy, they are thrifty, well-behaved, and orderly. They hold vegetable and fruit gardens and sell the produce. Some of them are also field-workers and some are unskilled labourers. They live above want and borrow at moderate rates to meet marriage and other expenses. They have fair credit and seldom sink hopelessly into debt. They rank with the Maráthás of the Bombay Karnáta and the Gám Vakkals of the Kánara coast. The men employ themselves from sunrise to sunset in garden and field work, and the women besides cooking help the men in the gardens. They take their first meal at eleven, their second at three, and their third at eight. Their gardens yield mangoes, betelnuts, and vegetables, and their fields rice and sugarcane. Children help in watering the gardens and minding the cattle. Their busy season is from June to January and their slack time from January to June. A family of five spends about 16s. (Rs. 8) a month. Their house costs £1 to £5 (Rs. 10-Rs. 50) their furniture 4s. to £1 (Rs. 2-Rs. 10), and they spend £5 to £10 (Rs. 50-Rs. 100) on their marriages. They are a religious people, worshipping Venkatramana, Yellamma, Guttiamma, and Hanumanta. They have no priests of their own, but employ Bráhmans to perform their ceremonies and show them much respect. Their chief holidays are *Yugádi* or New Year's day in April, *Nág-panchami* in August, and *Dipaváli* in October-November; they go on pilgrimage to Tirupati and Yellammangudda in Belgaum. Those who go on pilgrimage to Tirupati are called *dásas* or devotees, and are treated with much respect. Their religious Teacher is the *Tátyáchari* of the Shrivaiishnava monastery at Govindrájattan near Tirupati. They offer fowls and sheep to the *shaktis* or mothers and feed on the victims. They have a strong belief in soothsaying, witchcraft, evil spirits, and ghosts. After a birth or a death the family are unclean for ten days, when they are purified by drinking water in which a basil leaf is dipped. When a girl comes of age they dress her in new clothes, deck her with flowers and jewelry, fill her lap, and feast the caste people. A woman in her eighth month of pregnancy is presented by her husband with a green robe and bodice and the community is feasted. Women pregnant for the first time go to be delivered to their father's house and are brought back in procession with music to their husband's house in the fifth month after delivery. Children are cradled and named on the twelfth day after birth; they are not married before five. Widow marriage and polygamy are allowed and practised, and polyandry is unknown. Though widow marriage is allowed women who marry again are looked down on and are not allowed to share in marriage or other joyful ceremonies. They burn their dead except children under five who are buried. They mourn ten days during which they keep aloof from other people. On the eleventh day they present Bráhmans with rice, cocoanuts, and money, and drink water sanctified by the basil leaf. They have a headman whose office is elective and is held for life. He settles social disputes according to the opinion of the majority

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of the caste. The decisions are enforced on pain of loss of caste. Minor offences against caste rules are punished with slight fines, and serious breaches such as eating with low-caste people by expulsion. They do not send their children to school and do not take to new pursuits.

A're Mara'tha's or **Kulva'dis**, in 1872 numbered 263 of whom 149 were males and 114 females, are found in Sirsi and Haliyál, mostly in towns and large villages. They are said to have come from Kolhápur and Sholápur in the Deccan, and from Belgaum and other places in the Bombay Karnáta, but why and when they came is not known. Their family gods are Tulja Bhaváni and Yellamma whose shrines are in Kolhápur and Belgaum. Their surnames are, Máne, Sálunko, Survase, Jádav, Yádav, Bhosle, Sinde, Gáikhed, Ádkar, and Sankpál. The names in common use among men are, Yellappa, Tuljappa, Khandappa, Ránba, Subbanna, Fakirappa, and Satvappa; and among women, Tuki, Fakiri, Satvi, Demi, Sántubái, and Tuljábái. They are divided into two sections, one of which speaks a corrupt Maráthi and the other Kánarese. These subdivisions eat together but do not intermarry. They have no intercourse with their relations in the Deccan or Karnáta. Families bearing the same surnames do not intermarry. They have well-cut features, the nose being long and the body spare compared with most Kánarese-speaking cultivators. They are wheat-coloured, of middle size, and strongly made. Those who speak Maráthi mix with it a large number of Kánarese and Konkani words, and those who speak Kánarese use many Maráthi words. Their houses, which are generally one-storied, stand either in gardens or near their fields. They have mud walls, thatched roofs, and front yards. The furniture includes low wooden stools, palm-leaf mats, brass lamps, and copper pots. They have ploughing bullocks and field and other tools. Their staple diet is cheap rice, *rági*, and millet. When they can get them, they eat fish, fowl, mutton, wild pork, and venison, and drink liquor, but not to excess. In October during the *Dasara* holidays they sacrifice fowls and sheep to the goddess Durgi and eat the flesh of the victims. They also eat mutton and fowls at their wedding feasts. They are moderate eaters but not good cooks. Their special dish is *páisa* and cooked fowl or mutton with rice-bread called *poli* or *bhákri*. They are fond of fish, molasses, hot and sour condiments, and betelnut and leaves, and tobacco. The men wear the loincloth, a narrow robe round the waist, a shoulder-cloth or blanket over the back, and a headscarf. They shave the head except the top-knot and the face except the moustache. The women wear a bodice with short sleeves and a back and a robe whose skirt hangs like a petticoat to the ankle, and whose upper end is drawn over the head and shoulders like a veil. They dress their hair neatly and carefully and deck it with flowers. They mark their brow with red, and wear ornaments of silver or gold in their ears, necks, wrists, and toes. Those who are married and are not widows also wear the nose-ring, the lucky necklace, and glass bangles. They are sober, mild, and cleanly, but cunning and fond of going to law. They hold land and a few work as labourers. The men plough, sow, and thrash; the women weed, reap, and

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winnow. Their busy season is from June to November, and their slack season from December to May. The large landholders are well-to-do, many being village headmen, and the smaller holders are above want though they are often in debt for sums borrowed to meet marriage charges. They consider Bráhmans and Lingáyats superior to them, and Halepaiks and others inferior. They do not touch Mhárs, Chámhárs, and other impure castes. Men and women rise about half-past six and after a cold breakfast go to their fields. They come home about half-past eleven and after dining return at one, and come back about six. Boys over seven herd cattle and young girls help their mothers in the house. When not busy sowing or harvesting they go to the forests and gather leaves which they bury in pits with cowdung. The women also husk rice. Girls are married between ten and thirteen and boys between twelve and twenty; the ceremonies differ little from those observed by Komárpaiks. Women are considered impure four days in every month, and they perform puberty, naming, and death ceremonies but no thread ceremony. Their funeral rites are the same as those observed by Komárpaiks. They burn their dead and mourn them ten days, during which they are considered impure and not to be touched. On the eleventh day they are cleansed by their family priest, a Havig Bráhmaṇ, who gives them the five products of the cow. On the twelfth day the caste people are feasted and some one of the age and sex of the deceased is presented with a suit of clothes. This ceremony is repeated at the end of every month and at the end of a year after the death. Besides their family goddesses Yellamma and Tulja Bhaváni, they worship local gods and goddesses and have faith in soothsaying and in witchcraft. They have no priests of their own caste, and employ Havig Bhats or Joishis to perform marriage and death ceremonies. Their other ceremonies are performed without the help of Bráhmans. They go on pilgrimage to Kolhápur and Belgaum, where are the shrines of their family goddesses. Their spiritual Teacher is the chief of the Shringeri monastery who is represented by certain Bráhmans, called *shástris* to whom they pay contributions. They have hereditary leaders called *budvants* and *gaudas*. The *gaudas* are presidents and the *budvants* represent the people. With the concurrence of the *budvants* the *gauda* calls a meeting of the castemen, enquires into the offence and according to the majority of votes dismisses or fines the delinquents. Cases requiring severer punishment than fine are submitted to the Teacher whose decision is final. Some who live near towns can read and write Kánarese and send their children to school; they show no inclination to take to new callings.

Habbus, who claim to be Bráhmans and number 234, of whom 130 are males and 104 females, are found on the coast in Kárwár, Yellápur, and Honávar. The word *Habbu* is supposed to be a corruption of *Habshi* or Abyssinian, and according to a local tradition the people are the descendants of the followers of a *Habshi* or Abyssinian who was the husband of Bhairádevi one of the Jain queens of Gersappa whose power was destroyed by Venktappa of the Bednur family about the close of the sixteenth century. In 1800, according to Buchanan, the land in the north of Kánara

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Habbus.

held by Habbu Bráhmans who were considered degraded and were miserably ignorant.¹ The traditions both of North and South Kánara make the leaders of the early tribes who were defeated by Mayurvarma of the second Banvási dynasty (about 700) a family of the name of Habashika.² The evidence of early foreign settlers along the western coast of India, and the presence in Kánara of a class of modern east Africans or Sidis who rank as Hindus favour the idea that the Habbus may be of Abyssinian descent. But at present, as the resemblance of name is the chief argument, such an origin must be considered unlikely.³

The Habbus claim to belong to the Vashisth, Jamdagni, Kaushik and Agastya family stocks. Their patron god is Mahádev of Bád in Kárwár. The names in common use among men are, Báb, Náráyan, Vitla, Anant, Jog, Shankar, Venkappa, Sadáshiv, Kari, and Ganpa; and among women, Pandhari, Báije, Durgi, Devki, Lingamma, Chendu, and Gauri. Almost all men add the word Habbu to their names. They have no subdivisions. The men are dark, of middle height, and thick-lipped; and the women do not differ from the men except in being fairer. Their home tongue is Kánarese with much the same mixture of Konkani words as among the Komárpáiks and other Kánarese-speaking people in Kárwár. Most of them live in one-storied houses surrounded by fenced gardens like those of Havigs, but not so clean. Their furniture includes straw mats and low wooden stools and metal lamps and cooking and water pots. They use neither flesh nor liquor and their common food is rice and vegetables. The women dress like Komárpáik women, and the men like Komárpáik men, except that they wear a narrow waistcloth, a shouldercloth, and a small headscarf, and that they are not fond of bright colours and do not dress with taste or neatness. The women's every-day clothes are of coarse dark handwoven cloth with red or yellow borders. Their holiday dress is richer and their ornaments are the same as those of the cultivating classes of Kárwár. They are clean, orderly, and hardworking, and like the Havigs are fond of going to law. Most of them follow their hereditary calling of husbandry, with their own hands performing all branches of field work except holding the plough. They are a well-to-do class adding to their gains as farmers by profits made from moneylending. Most of them own large landed properties which they either cultivate or lease to tenants. Among husbandmen they rank next to Bráhmans. The men either work with their own hands or employ hired labourers to cultivate their gardens or fields. The women mind the house and help the men in the field. They take three meals a day, in the morning, at noon, and at sunset. Their busy season is during the rains (June-October) and their slack season in the fair weather. A family of five spends about 14s. (Rs. 7) month. They are Smárts by religion and are a

¹ Mysor and Kánara, III. 179.

² Buchanan, III. 100, 111.

³ A more likely derivation of Habbu is the Kánarese *havu* a snake. The Habbus would then represent the one-fifth of Mayur-varma's Havig Bráhmans who according to tradition (Buchanan's Mysor, III. 163) were degraded.

religious class fond of making pilgrimages to Hindu shrines. They employ Joishis as family priests and show them much respect. The head of the Shringeri monastery in west Maisur is their spiritual Teacher or *guru*. They keep all regular Hindu holidays and are specially careful to observe the yearly festivals called *bhánds* and *jatrás*, to secure the goodwill of the village gods.¹ During the first nine days of the April-May fair in the morning and evening the god of the chief village temple, generally Mahádev, is worshipped and bands of dancing-girls and musicians dance and play before him. On the tenth day the idol is borne by Devlis in a palanquin to a neighbouring village, where all the villagers are feasted. After sunset the procession comes back to the temple, where the night is passed in looking at dancing-girls and listening to musicians and actors. In April or May before the south-west rains begin the second ten days' fair called the hook-swinging or *bhánd* festival is held to win the goodwill of the gods who preside over crops. These gods have no images, but during the festival small metal water vessels called *kalashas* or *gindis* are set for them on a altar-like stone platform in the village temple which is called *kalashdevasthán*.² The hereditary priests of the Kalash temples are Kumbárs or potters who are called *gungas*. On the first day of the car festival the *gunga* fills it with water, ornaments the pot with gold flowers, and worships it with the help of musicians and dancing-girls. The ceremony is repeated morning and evening for nine days. On the tenth day the villagers go in procession from the temple to a neighbouring grove or patch of brushwood with the leading potter or *gunga* bearing the jar on his head. On reaching the grove he sets the water-pot by the side of a number of roughly hewn square granite or laterite pillars six to nine inches thick and two to four feet long. Close to the pillars is a pyramid of unused earthen pots. These pot-shrines or homes are prepared for the local spirits with the view of making them friendly. The potter sets down the jar and worships it along with the village gods, presenting flowers fruit and frankincense, and waving a lighted lamp. He gives the god plantains and cocoanuts, returning halves of them to the worshippers. At the same time a Ghádi slaughters fowls and sheep which have been brought by the villagers, and returns them the carcasses. The potter gets $\frac{3}{4}$ d. ($\frac{1}{4}$ anna) for every offering of fruit and the Ghádi $\frac{3}{4}$ d. ($\frac{1}{4}$ anna) for each cock and 3d. (2 ans.) for each sheep that is offered. Half of the fruit and all the heads of the animals are kept for the potter and other temple servants, and are divided into equal portions. In the evening, when all offerings have been made, the worshippers return in procession to the temple bearing the water-pot

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¹ *Bhánd* is a corruption of the Kánarese *bhandi* a carriage. Before hook-swinging was forbidden the chief part of the *bhánd* festival was to drag a large wooden car mounted on four to eight solid wooden wheels with a projecting pillar with a cross-beam on the top. An arrangement in the joint made it possible to lower to the ground either end of the cross-beam by means of ropes which also served to keep the beam horizontal. From this beam ropes were hung and fastened to iron hooks which had previously been worked into the muscles of the devotee's back. Formerly two to twenty devotees used to hang from one car.

² On ordinary days the altar is worshipped without the *gindí* or *kalash*.

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or *kalash*.¹ The temple of the village gods is generally built of rough stones with mortar; the inner space is about eight feet square, the walls about six feet high, and the roof rounded in a rough stone dome. Inside are a small central altar with a flat stone on which are roughly carved rude figures of the gods. In some of the temples are also heaps of pots and a number of stone pillars.

During the sixth night after birth a watch is kept, and the child is named on the twelfth day. Between seven and fourteen boys are girt with the sacred thread. The marriage age for girls is between seven and twelve and for boys between eight and sixteen. They burn their dead except infants, whom they bury. Widow marriage is forbidden and their heads are shaved. They have an hereditary headman called *moktesar* that is chief man or *budvant* that is wise man. Social disputes are settled at meetings of adult castemen under the presidency of the headman, and the punishment is either fine or loss of caste. The power of the community is strong and those who do not agree to abide by their decision are put out of caste. An appeal lies to the spiritual Teacher whose orders are final. They send their boys to school and have lately begun to teach them English. On the whole the Habbus are a prosperous and rising class.

Átte Vakkals.

Átte Vakkals or **Kunbis**, according to the 1872 census numbered 125 of whom 71 were males and 54 females. They are found in the depths of the Ankola and Yellápur forests. They take their name from the word *átte* an oblong rattan hoop used in carrying loads. Their home tongue is so curious a mixture of Kánarese and Konkani that it is unintelligible to most Kánarese and Konkani speaking people. Their family god is Venkatramana whose shrine is at Tirupati in North Arkot. They have no surnames. The common names of men are Shiva, Timmu, Dásu, Sánta, Chimno, Somno, Páik, Itoba, Yamno, Ráma, and Kevgo; and of women Sántu, Timmi, Rámi, Páiki, Shivái, Shánteri, Itái, and Budái. People who have the same family gods are considered to belong to one family stock and care is taken that they do not intermarry. Their home tongue seems to be Kánarese corrupted by Konkani and by the addition of words which are neither Konkani nor Kánarese.² Of Konkani words there are *bág* for *vág*, tiger; *tikli* for *takli*, head;

¹ The exercise of priestly functions by potters seems to be due to the fact that they make pots, one of the earliest forms of a shrine or spirit house. At most Hindu funerals a water-jar is carried round the pyre, and then dashed on the ground, apparently to show that the spirit has left its earthly home. So the Surat Chaudhras set up as spirit homes large whitewashed earthen jars laid on their sides. So to please any spirit likely to harm a crop an earthen jar is set on a pole as the spirit's house, and so at a wedding or other ceremony jars, sometimes empty sometimes filled with water, are piled as homes for the planets and other marriage gods and goddesses that they may feel pleased and their influence be friendly. Finally, it seems probable that the form of Hindu spire which is known as *kalash* or the water-pot, and has its surface covered with pot-like ornaments has its origin in a pile of pots, each the home of a spirit, like the pyramid of pots in the Kánara forest. Occasionally small metal pots may be seen crowded on the spires of temples apparently with the same object.

² The following are examples of the corrupt Kánarese words in ordinary use: *avo* for the Kánarese *avva* mother; *kaidi* for *kardi*, bear; *tiní* for *tinnu*, eat; *badu* for *bad*, poor; *háí* for *hávu*, snake; *abi* for *akka*, sister; *madke* for *madike*, earthen pot; *volas* for *holasu*, dirt.

boil for bail, bullock. Of peculiar words there are *tadam* wood, *herandu* what, *kalla* now, *hadu* hair, *hal* curry, *nikre* cucumber, *khekru* lizard, *balache* bloodsucker, *pavo* lips, and *pivond* shoulders. They live in small groups of closely-packed huts with thatched roofs and palmyra-leaf walls, some having front-courts with a sweet basil plant, a sign that the owner of the house is the head of a clan. Their huts are so close together that when one hut takes fire it is next to impossible to save the others. Even when if they tried they might stop the fire, they do nothing, thinking it wrong that a few should be comfortable and the rest miserable. If the fire is put out after the destruction of a small number of houses the sufferers are helped by those who have escaped in building and furnishing their houses. The furniture generally includes a mat, earthen cooking pots, bamboo baskets, a low wooden stool, a winnowing-fan, a bill-hook, and a pestle for pounding rice. Their houses are crowded, but they are not so clean as those of the Hálvakki Vakkals. Their dress and food do not differ from those of the Hálvakki Vakkals, except that they do not eat the flesh of tame animals. Like them they have strict rules against the use of liquor and other intoxicating drugs. They are gentle, simple, and hardworking, but lax in the relations between men and women. Their hereditary calling is wood-ash or *kumri* cultivation and cane plaiting. Since *kumri* cultivation has been restricted they work as labourers in betel leaf and cardamom plantations, earning two meals and 3d. (2 ans.) a day. Children of eight years and upwards graze the cattle of their richer neighbours, mostly Havig Bráhmans, and are paid 2s. to 4s. (Rs. 1-2) a month with food. They do not cultivate fields on their own account. They often borrow from Havig Bráhmans £3 4s. to £8 8s. (Rs. 32-Rs. 64) at high interest to meet the expenses of their weddings, and work during the greater part of the year in their creditors' houses, getting nothing but their food till the principal is paid. They are superior to Kare and Gám Vakkals, and rank next to Hálvakki Vakkals and Konknas neither of whom eat or marry with them. Men women and children work from seven to twelve in the morning and from two to six in the evening. Their busy season is from May to December and their slack time from January to the end of April. A family of five spends about 10s. (Rs. 5) a month. Their houses cost about £1 (Rs. 10) and the furniture about 10s. (Rs. 5). Like the Hálvakki Vakkals they keep an image of their family god Venkatramana at the foot of the sweet basil plant and make pilgrimages to Tirupati. Those who make the pilgrimage are called *dásas* and are treated with great respect. Once a year in the house of the representative of the family stock, which is called *mahálghar*, the festivals called *haridina* or Vishnu's day and *hagna* are held in honour of Venkatramana. These festivals do not differ from those of the Hálvakki Vakkals. Their patron god is Malikárjun whose shrine is at Kánkon in Goa. It is visited by one person from each house every year during the fair in November. They also worship their deceased ancestors who live in an unhusked cocoanut which is kept on a raised platform near the hearth in the cook-room. They hold a feast in honour of their ancestors in June, when every member of the family brings a pound of rice, a cocoanut, and 3d. to 6d. (2-4 ans.)

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to defray the cost of the worship and of a dinner to the villagers. This ceremony is called *jeye*. They strongly believe in the power of evil spirits and in soothsaying. They do not require a Bráhmaṇ priest for any purpose except to fix the time of their marriages. They consult Devli mediums when there is sickness in the house, who tell them what spirit has caused the sickness, and advise them to pacify the spirit by killing a goat or a cock. Women are considered impure for four days in each month and all the members of a family for one day after a birth or a death. Like the Hálvakkí Vakkals they are purified by the washerman. As among other Hindus the lying-in room is part of the front veranda enclosed by a bamboo mat. They differ from the Hálvakkí Vakkals in naming the child on the fourteenth day, in using no cradle, and in shaving only the eldest boy. They marry their girls before they come of age. When the father of a boy wishes to marry his son he finds a suitable girl and goes to her house with a party of relations taking flowers with him. He then makes his proposal to the girl's father and fixes her price with him and gives the girl a couple of betel leaves and a nut; molasses and cocoa-kernel are handed round, and a dinner is afterwards given to the boy's people. After the girl has been thus betrothed the boy's father goes to a priest and giving him 6d. (4 *ans.*), a cocoanut, and two pounds of rice, finds out the best time for holding the marriage. The marriage booth is built and caste people are asked two days before the marriage day. On the wedding morning, three days' provisions are laid in the marriage booth and an eighth of the whole is set apart on plantain leaves for Venkatramana. Two or more of the bridegroom's family go to the bride's with betelnut and leaves and tell her parents that the bridegroom's party are ready. Next evening after dinner two men from the bridegroom's house go to the bride's with two *kásus* or copper coins and two plates full of betelnut and leaves with eight copper pieces in each, and hand them to the girl's father as an offering to his household god. This is placed before the image of Venkatramana and the men return. After this two more men come with a shouldercloth worth about 1s. 6d. (12 *ans.*) and a robe worth about 2s. (Rs. 1) and give them to the girl's father and mother. Next, in their own houses, the bridegroom and bride are rubbed with turmeric paste and bathed in cold water to the singing of Kánárese songs.¹ When the bathing is over the bridegroom's party, leaving him behind, go to the bride's singing Kánárese songs. On reaching the bride's the bridegroom's father pays her father £1 4s. to £2 10s. (Rs. 12-Rs. 25). Then the bride's father leads the bride into the marriage booth and makes her over to the bridegroom's father who returns with his people and the bride and her people. On reaching the bridegroom's, the bride and bridegroom are made to stand opposite each other separated by a curtain. Then the curtain is withdrawn; the brother of the bride joins the right hands of the

¹ The songs are of the simplest:

Tanniru misbeku yannanu, tikkabeku arshina, tikkabeku madmagage;
Bathe me in cold water, and rub the bridegroom with turmeric.

bride and bridegroom and pours water over them; the maternal uncle ties together the ends of their garments; and supper is served to the guests as well as to the bride and bridegroom who have fasted the whole day. After supper the bride's people go home leaving some men and women at the bridegroom's, who come next day with the married couple to the bride's house, and after being feasted return on the third day. When he comes to the bride's house the bridegroom wears a waistcloth, a long coat, a shoulder-cloth, a headscarf, and a pair of sandals. He holds in one hand a coloured handkerchief and a cocoanut, and in the other a dagger, a pair of betel leaves and a betelnut. After this the cocoanut which was set apart for Venkatramana is broken and the rest are eaten.

When an Átte Vakkal girl comes of age she is kept by herself for a month and four days. Caste-women are called and the girl is dressed in a new robe presented by her husband's father or any other kinsman or kinswoman. Her lap is filled with rice and betelnuts and leaves, and the guests are feasted. When a woman is pregnant for the first time, she is decked with flowers which are presented to her by neighbours and relations on both her husband's and parent's side. She wears a new robe and eats some of the sweetmeats put in her lap by the relations and guests.

All the Átte Vakkals in a village mourn when one of their caste people dies. Their usual death ceremony does not differ from that of the Hálvakki Vakkals. But, like the Konkan Kunbis, in the case of accidental deaths, to keep the spirit from haunting them, they offer a cock to the guardian or *nás* of the next village. The throat of the victim is cut by their headman who has to wash five times in cold water to purify himself. They do not ask the spirits of their dead to their houses, believing that the only wandering spirits are those who die unnatural deaths by falling from trees, by murder, or by drowning. The spirits they most dread are *khetri*, *raudri*, and *ávantin*.¹ In honour of the dead they feast caste people on the tenth and thirtieth day after death and once a year during the lifetime of the son or other heir. At the yearly ceremony a limited number of caste people are fed. Each village has an hereditary headman called *halkár*. The villages are grouped into circles called *maháls*, each with a group-head or *mahál-gauda*. Under each village-head is a *halkár* or orderly. The village-head calls caste meetings to enforce social discipline and punishes breaches of rules by fine. The power of putting out of caste belongs solely to the *mahál-gauda* or group-head, who presides at meetings held to enquire into serious charges. They do not send their children to school nor take to new callings and show no sign of rising from their present depressed state.

Nonbars,—numbering 113 of whom 54 are males and 59 females, are found in small numbers above the Sahyádris in Sirsi

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Nonbars.

¹ *Khetri* is the spirit of one who is killed in war or by some weapon; *Raudri*, of one who dies by snake-bite, drowning, or other accident; and *Ávantin*, of a woman who dies in pregnancy or after child-birth while she is still impure.

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HUSBANDMEN.

Atte Vakkals.

and also on the Kumta coast. Nonbars seem to have come from Maisur where in early Hindu times the present north and west of Chitaldurg formed a province named Nonambavádi, apparently from the Nona, Nonaba, or Nonabaru Vakkals.¹ They have no divisions. Both men and women are middle-sized, dark, and regular featured. They speak Kánarese with a large number of Maráthi words. They live in one-storied houses with mud walls and tiled roofs, having mats, low stools, and a few copper pots, brass plates, and lamps. Their staple diet is rice, *rági*, and millet; they eat no animal food and never touch liquor or other stimulants. The men wear a narrow waistcloth, a shouldercloth, and a headscarf; and the women dress like Banjig women. They are even-tempered, thrifty, sober, and orderly. They are husbandmen, some of them field-labourers, others landowners; as a class they are well-to-do. They rank next to Banjigs. Their life does not differ from that of other husbandmen. A family of five spends about 14s. (Rs. 7) a month. They wear the *ling* and are careful to keep the leading rules of their faith.² Lingáyat priests or *ayyas* are their spiritual Teachers and attend their ceremonies but only to receive charity. Their marriage and death ceremonies are performed by Joishis. Girls are generally married between nine and twelve, and boys between fourteen and eighteen. They hold the Lingáyat doctrine that nothing can cause impurity to one who wears the *ling*. They bury the dead and do not allow widows to marry. Each village has its headman or *gauda* who, with the help of a council of castemen, punishes breaches of caste rules. Some read and write Kánarese and most send their boys to school. They do not take to new pursuits.

Shilangis.

Shilangis or Shilgauda's, numbering 94 of whom 75 are males and 19 females, are found above the Sahyádris in the towns and villages of Sirsi. They are said to have come from Maisur in very early times. Their home tongue is Kánarese. The names in ordinary use among men are, Annu, Krishna, Ráma, and Venka; and among women, Ammi, Krishni, Venki, and Rámi. Men add the word *gauda* to their names and women *gaudti* to theirs. They belong to nine family stocks, the chief of which are Sarianballi, Depnigballi, and Manjkinballi, and their family god is Narsinha of Honnalli in Sonda. Members of the same family stocks do not intermarry. They have no subdivisions. They are dark, short, and disposed to stoutness. Their language does not differ from that of the Lingáyats. They live in small one-storied houses with mud or wattled walls and roofs thatched with straw or betel-palm leaves. Those who have gardens live in separate houses; those who have fields live in lines or groups. Their ordinary food is rice, *rági*, and millet. They eat fish and flesh, except beef and tame pork, but are forbidden liquor. Any one found drinking has to make a pilgrimage to their god at Sonda. Opium and Indian hemp are not forbidden and are

¹ Buchanan's Mysor, II. 29; Rice's Mysor, I. 338, II. 297, 459, 482.

² Of the Maisur Nonbars Buchanan (Mysor, II. 29) says, Their head wears the *ling* but many are Vaishnavs.

commonly used. They are moderate eaters and bad cooks their chief dishes being *doshe*, rice and *udid* cakes, and *holige* or wheat bread stuffed with boiled pulse and molasses. The men wear a loin-cloth with a narrow waistcloth wrapped over it without passing its end between the feet. They also wear a shouldercloth, a headscarf, and a blanket. Women wear the robe without passing the skirt between the feet, and no bodice. They dress their hair carefully, oil it, tie it in a knot or bunch, and deck it with flowers. Their every-day clothes are dirty, but they have better clothes for holiday wear. They are of country make and bought of native shopkeepers. The men wear gold earrings, silver bracelets, and silver girdles, and the women nose and ear rings, bangles, necklaces, and hairpins. They use the black eye-salve and the red brow-mark. They are hardworking, thrifty, even-tempered, hospitable, simple, and honest. Their hereditary calling is husbandry, but they also work as unskilled labourers earning 4½d. to 9d. (3-6 ans.) a day. When ten years old children begin to herd cattle, and are taught field work between fourteen and sixteen. Women, besides minding the house, do all field work except ploughing. Their trade is steady. They earn enough for their maintenance, and do not borrow for their ordinary expenses. They have credit enough to raise 2s. to £10 (Rs. 1-Rs. 100) on personal security. They rank with the Hálvakkí Vakkals and take food from no one but Bráhmans. A Bráhmañ bathes if he happens to touch a Shilgañda and a Shilgañda bathes if he happens to touch a Mháñ or Chámhbháñ. Except when at meals men and boys over fourteen spend the whole day in the field. The women helped by the girls mind the house. Their busy time is the rainy season and their slack season lasts from December to April. A family of five spends about 14s. (Rs. 7) a month. Their houses cost £1 to £5 (Rs. 10-Rs. 50) and their marriages £5 to £10 (Rs. 50-Rs. 100). They are religious, worshipping all local gods, believing in soothsaying ghosts and witchcraft, and observing all Hindu holidays. Their family priests are Havig Bráhmans, to whom they show great respect, and their spiritual Teacher is the chief of the Smáñt monastery of Honnali at Sonda in Sirsi. They pay him yearly contributions and offer fruit, flowers, sheep, and fowls to the *shaktis* or female powers. Their only formal ceremony is marriage. As is the custom among Lingáyats girls continue marriable after they come of age. Widow marriage is forbidden and polygamy allowed. They either bury or burn their dead, mourn ten days, and feed the caste on the eleventh. Every new-moon they cook special dishes and before they eat feed crows to please their ancestors. Social disputes are settled at meetings of adult castemen called by the headman or *gañda*. Betrothals also are made in the presence of the headman and a company of elders. They do not send their boys to school and take to no new pursuits.

Gongdikárs, numbering 29 of whom 13 are males and 16 females, are found in Yellápur and Siddápur. They live in towns and villages along with other Hindus. They seem to have come from Maisur and still eat and marry with Maisur Gongdikárs an important tribe who seem to have given south-west Maisur its old name of

Chapter III.

Population.

HUSBANDMEN.

*Shilangis.**Gongdikárs.*

Chapter III.

Population.

HUSBANDMEN.

Gongdikāra.

Gangāvádi.¹ Their home tongue is Kánarese. The names in common use among men are, Iranna, Kempanna, Lakshanna, Govinda, Huchchnáik, Channappa, Shingappa, Sátappa, Dásanna, Timmanna, Ningappa Venktappa, and Muvappa; and among women, Huchchakka, Kempakka, Timmakka, Gangakka, Chikkamma, Hombakka, Gaurakka, Lokavva, and Bhadrakka. Their surnames are, Kateyavaru, Huliavaru, Gadiyappanavaru, Irnáiknavaru, Channalliyavaru, Peteyavaru, Channagirannanavaru, Kachcheyavaru, Guttiyavaru, Satvannanavaru, and Nilnáiknavaru. Persons bearing the same surnames are held to belong to the same family and do not intermarry. Their family god is Virbhadrā and their family goddess Honnamma, whose head shrines are said to be at Belganji about nine miles from the town of Maisur. They are divided into Dassosaru and Muljanas who eat together and intermarry. They are dark short and stout, with short flat noses and high cheek-bones. Their home speech is a Kánarese, which does not differ from that of most Dhárwār cultivators. The houses are generally one-storied with mud walls and thatched roofs standing in lines along the sides of a public road; a few have stone walls and tiled roofs and stand in gardens. Their staple food is rice, *rāgi*, and pulse, and they eat fish and flesh, but do not drink liquor. They are temperate eaters, but not good cooks. Their holiday dishes are *holige* wheat-bread stuffed with boiled pulse and molasses, *kadbu* or rice-pudding, and *shāvige* or vermicelli. The women wear the robe without passing the skirt between the feet. They draw the upper end over the head like a veil, and wear a bodice with short sleeves and a back. Girls before marriage wear a skirt, which is changed to the regular robe as they grow up. The men's dress includes a pair of short drawers falling to the knee, a short coat, the shouldercloth, a blanket, and a headscarf. Their dress is generally untidy and dirty. The cloth is country-made and brought from Dhárwār. They keep in store clothes for holidays and grand occasions; and both men and women use all the ornaments worn by other cultivating classes. They are not fond of any except white flowers, which the women wear sparingly on holidays. Though not clean in their habits, they are honest, thrifty, even-tempered, and orderly. Their hereditary calling is husbandry. Boys begin to be of use when they are ten, and women, helped by the girls, mind the house and work in the fields. Some till their own land, some hold land on lease, and some on condition of sharing the produce equally with the owners. The rich lend money at interest. The poor work as field-labourers and are paid in grain, a man's daily wage being ten pounds or three *shers* of 140 *tolas* each and a woman's 6½ pounds or two *shers*. Some who own large estates are in a position to lend; others borrow at twelve per cent to meet the cost of their marriages. They rank next to Rajputs and above Mhárs and Halepaiks. Except when at meals they spend the whole day in the fields. Their busy time is from June to December, and their slack season from January to May. A family of five generally spends about 12s. (Rs. 6) a month. Their houses cost

¹ Rice's Mysor, I. 338.

Chapter III.

Population.

HUSBANDMEN.

Gongdikárs.

£5 to £200 (Rs. 50-Rs. 2000), the furniture £2 to £20 (Rs. 20-Rs. 200), and a marriage £5 to £40 (Rs. 50-Rs. 400). They are a religious people. Their family priests are Bráhmans. They keep images of Virbhadrá and Honnamma in their houses, bathing them and serving them every day with flowers, fruit, frankincense, and sandal paste. They worship all Hindu gods chiefly Hanumanta, observe all Hindu holidays, and go on pilgrimage to Tirupati in North Arkot and Shikárpur in north-west Maisur. They have a firm belief in sorcery, witchcraft, ghosts, and evil spirits. Their religious Teacher is a Lingáyat, whose head-quarters are said to be at Changiri in north Maisur, and who passes orders on social disputes reported to him by the headmen. Girls are married either before or after they come of age. Widow marriage and polygamy are allowed and polyandry is unknown. Children are named and cradled on the twelfth day after birth, and when girls come of age caste people are feasted. They bury their dead, mourn thirteen days, and hold a feast at the end of a year. They have an elaborate social organization, including *subhedárs*, *killidárs*, *shánbhogs*, *gaudas*, *bhándáris*, *budvants*, and *kolkárs*, who are subordinate to their Teacher and liable to be dismissed for misconduct by him. The *subhedár* is the head of a group of villages and has under him a *shánbhog* or secretary, *gaudas* or village-heads, a *bhándári* or treasurer, and a *kolkár* or orderly. The *killidár* remains with the Teacher and acts as a medium between him and the people. Breaches of social discipline are reported to the *subhedár* by the *shánbhog*, who appoints a day for inquiry and comes to the place. The orderly summons the parties concerned, and the village head; the treasurer and the circle-head attend and dispose of the question if it is trivial, or if serious, submit the case for the orders of the Teacher. The village-head gathers contributions which every family has to pay according to its means. The secretary keeps an account and remits the money to the circle-head who forwards it to the *killidár* to be paid into the treasury of the Teacher. All orders from the Teacher are addressed to the circle-head who communicates them to the people through the village-head and secretary. They keep their boys at school learning Kánarose till they are fifteen or sixteen; they take to no new callings.

Tiglers, that is TIGLARU or TAMILS, numbering 21 of whom 10 are males and 11 females, are found above the Sahyádris in Sirsi and in Siddápur. They are said to be a branch of the Maisur Tiglers or Tígalas, also known as Pallis who are found in large numbers near Bangalor.¹ The names in common use among men are, Manja, Sheshu, Nágu, Ráma, and Ayyanna; and among women, Lakshmi, Rámi, Manjamma, Gauramma, and Subbamma. Their family goddess is Gurnáthamma who has shrines in Maisur and Kárkál in South Kánara. They are of two divisions Tiglers proper and Hale or Old Tiglers who are the Bangalor husbandmen and with whom Kánara Tiglers neither marry nor eat. They are

Tiglers.

¹ Rice's Mysor, I. 337; Buchanan, II. 67. Pallis or Tígalas are also found in Coorg. Rice's Mysor, III. 103.

Chapter III.

Population.

HUSBANDMEN.

Tiglers.

dark and middle-sized. Their home speech is Ebbár or a corrupt Tamil and out of doors they talk Kánarese. They live in small houses with mud walls and tiled roofs, furnished with low wooden stools, brass lamps, copper pots, and straw mats. Their common food is rice, pulse, and dried fish, but they eat flesh and drink liquor. Their special dishes are *holige* wheat bread stuffed with boiled pulse and molasses, and *khír* or *parmánna* that is split wheat sugar milk and cocoañut-milk boiled together. Sweetmeats are their chief dainty. Like Lingáyats men wear the waistcloth, the shoulder-cloth, and the headscarf; and women, the short-sleeved bodice and the robe with the skirt hanging like a petticoat and the upper end drawn over the shoulders and chest. They are hardworking, intelligent, and sober. They are labourers and husbandmen, and a few are in Government service as clerks and messengers. In Maisur some are retail traders and shopkeepers. They are above want though not well-to-do. They rank next to Hálvakki Vakkals and above the impure classes. Tiglers rise in the morning, breakfast, and go to work about eight; they return at noon, dine, go back to work at two, stop about six, sup, and go to sleep about eight. Some women attend to the house and others work as labourers. A family of five spends about 16s. (Rs. 8) a month; their furniture costs £2 10s. to £10 (Rs. 25 - Rs. 100), and their marriages £5 to £10 (Rs. 50 - Rs. 100). They have no family priests but employ Joishis to conduct their wedding and other ceremonies. Their religious guide is the head of the Smárt monastery at Kundal in Supa. They reverence the ordinary Bráhmaṇ gods and keep the usual holidays, but their chief objects of worship are local deities. Girls are generally married before they come of age, but the custom is not enforced by a strict rule. Widow marriage and polygamy are allowed and practised; polyandry is unknown. On the night of the sixth day after a birth a feast is given at a cost of 4s. (Rs. 2). In his third year a boy's head is shaved, and the ears of boys and girls are pierced. The thread ceremony is performed on the day before marriage. The marriage ceremony lasts eight days. On the first day the *devkára* or god-pleasing ceremony is performed. On the second day the match is settled before some elders, and texts are repeated. The third day is the day of the *dháre* or regular marriage ceremony. On the fourth day the ceremony is completed by a dinner. On the fifth, sixth, seventh, and eighth days dinners are given and processions pass between the bride's and bridegroom's houses. The cost of a wedding ranges from £10 to £20 (Rs. 100 - Rs. 200). Puberty and pregnancy ceremonies are performed with almost the same details as in other castes and at a cost of 10s. to £1 (Rs. 5 - Rs. 10). They burn the dead, and spend £1 to £5 (Rs. 10 - Rs. 50) on death dinners and charity. Their social disputes are settled at meetings of the men of the caste called by the headman or *budvant*. Some of them send their boys to school and teach them to read and write Kánarese. They are a vigorous pushing class, ready to take to new pursuits, and likely to rise in position and wealth.

CRAFTSMEN.

Artisans included sixteen classes with a strength of 24,942 or 5.91 per cent of the Hindu population :